



HENRY BUBB, ESQ., J.P.
Passed to Higher Life, March 12th, 1931.

Frontispiece

Quarterly Transactions

OF THE

British College of Psychic Science,

Ltd.

Editor - - STANLEY DE BRATH, M.I.C.E.

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CONTENTS.

PAGE

Frontispiece	- - - Henry Bubb, Esq., J.P.	
Editorial Notes	- - - - - -	165
The Government of the Universe	- - - - - - <i>A Discourse by "Power"</i>	169
The Complexity of Living Matter (Illustrated)	- - - - - - <i>Lieut.-Colonel E. F. Gordon-Tucker</i>	176
Faces on the Wall of Christchurch Cathedral	- - - - - - <i>Mrs. Hewat McKenzie</i>	184
Spiritualism, and the New Naturalism	- - - - - - <i>R. Dimsdale Stocker</i>	190
Invisible Exteriorisation and the Properties of Infra-Red Radiations	- - - - - - <i>H. E. Yerbury, M. Inst. E.E.</i>	199
A Remarkable "Book-Test"	- - - - - - <i>A Member</i>	203
Thought	- - - - - - <i>Ronald Campbell Mcfie</i>	204
Animism and Spiritism. <i>Translated by the Editor.</i>	- - - - - - <i>Ernest Bozzano</i>	205
Mrs. Duncan's Mediumship	- - - - - - <i>Editor</i>	211
On the Border Line	- - - - - - <i>G.H.R.</i>	216
NOTES BY THE WAY.	BOOK REVIEWS.	LIBRARY INFORMATION.

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A SUGGESTION FOR CHRISTMAS, 1931.

Although " Psychic Science " is supported by an increasing number of subscribers in all parts of the world, a very serious loss has again been sustained on the year's publication, and it is essential that the circulation be substantially augmented in order that the quality of the Journal, under the excellent editorship of Mr. Stanley De Brath, may be maintained.

It has occurred to me that many readers who appreciate the Journal would be glad to promote its growth by allowing their

CHRISTMAS & NEW YEAR GREETINGS TO FRIENDS

to take the form of a year's subscription to " Psychic Science "; and a special inclusive price of 8s has been arranged for all such subscriptions received from members of the College and subscribers to " Psychic Science," prior to Dec. 15th, 1931.

Will those readers who wish to avail themselves of this opportunity, kindly send me the names and addresses of their friends, together with 8s for each subscription. At Christmas a card of Greeting will be sent to all persons so nominated, advising them that " Psychic Science " will be sent to them during 1932 at the request of the subscriber.

(Mrs.) M. HANKEY,

Secretary,

15, Queens Gate

London, S.W. 7.

FORMATION OF A YOUNGER MEMBERS' BRANCH

Owing to the ever increasing demand among the Younger People of to-day for a more intimate knowledge of Psychic Matters, the B.C.P.S. has formed a Younger Members' Branch which will come into operation from October 1st, 1931, under the jurisdiction of the present Executive Council of the College, Mrs. de Crespigny having kindly consented to be the Honorary President and all other officials being duly elected and approved by Mrs. de Crespigny and the Executive Council.

The aim of the Branch is to encourage and facilitate personal investigation from every angle, and through every branch of Psychic Science; to stimulate discussion, and to further the development of the ideas of the Younger Generation.

The College Library is at the disposal of the Younger Members, and the Honorary President has expressed her desire to meet all members personally at their own Meetings, which will be held at the College on the third Tuesday of every month. The Y.M.B. Members will be advised of their own programme and also of all lectures, demonstrations, etc., held at the College, and elsewhere.

Full particulars of this Branch may be obtained either from the College direct, where an official of the Y.M.B. will always be in attendance, or from the Secretary at the Y.M.B. Office: 26, Collingham Place, S.W.5. Telephone: Frobisher 4593.

All interested enquirers are advised to apply as soon as possible, in order to facilitate the compilation of the syllabus for the coming session.

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Vol. X.—No. 3.

October, 1931.

EDITORIAL NOTES.

The "Sunday Express" of August 9th has printed with headlines, a situation unparalleled in the history of the world, on which other newspapers now begin to comment. It is the enormous stocks of household necessities and primary commodities which are rotting in warehouses or held up till conditions improve.

WHEAT.—There are $5\frac{1}{2}$ thousand million bushels of unsold wheat. This year's crop is expected to add $3\frac{1}{2}$ thousand million bushels.

SUGAR.—There are 6 million tons of unsold sugar. The present season may add another million tons to the stocks.

COFFEE.—Brazil had 20 million cwt. bags at the end of April, and this year's production is estimated at 26 million bags. The Brazilian Government has imposed a tax of 10s per bag exported and devoted the proceeds to the purchase of coffee which is dumped into the sea.

TEA.—The stocks of tea in Great Britain alone, in 1926 were 147 million lbs. They are now 225 million pounds.

COTTON.—The cotton crop is estimated at 28 million bales. With the present stock on hand and present rate of consumption, this implies a surplus of 12 million bales.

RUBBER.—The already colossal stocks of rubber have increased by 130 thousand tons, and price has fallen from 15d to $2\frac{1}{2}$ d per lb.

COPPER.—Stocks of unsold copper have increased by 96 thousand tons.

TIN.—There are 60 thousand tons available on market to-day. Last year the visible supply was 28 thousand tons.

DEPOSIT ACCOUNTS in Britain alone amount to £860 millions.

Eleven years ago it was £494 millions.

These facts will be considered by many as alien to Psychic Science. We think not. That Humanity should find no better use for the gifts of what some call Nature and some call God,

than to throw them into the sea or to store them in warehouses, is a problem with which psychic science must deal.

Wholly misleading calculations are made that if the Deposit Accounts were put into additional production, "trade would revive" and the glut would disappear. It obviously would not. The "Deposit Accounts" are not due to saving by the bulk of mankind, but to the placing on deposit of sums which could be employed but for the inability of some two-thirds of the earth's total population (not having the money) to pay for what they would willingly buy. Millions are on the verge of starvation in Russia, and six millions of our own population do not know for certain where their next meal is to come from.

What are the Churches doing? Apart from individual efforts against crushing conditions, they are disputing on the applicability of the creeds to modern conditions.

" The saints and seers and prophets
Can make no better of it
Than to sanctify, and prophesy, and pray."

When they should be making a universal and concerted appeal in all nations against the real causes of the dilemma, they are splitting hairs (vide Dr. Barnes and his clergy) on the difference between "a Spiritual Presence in the Consecrated Elements" and "Christ's Real Presence in the Sacrament of the Holy Communion."

What is Science doing? Discovering recondite solutions to thermodynamical problems of a purely theoretical nature, and inventing still more deadly poison-gases.

What is Psychical Research doing? Printing and translating books of futile little "experiments" on matters already well-proven to all who see that "fraud" is out-of-date as an explanation of world-wide phenomena. "*Homunculi quanti sunt.*"

What do we need? The change of heart, the Metanoia, which would make the huge European expenditure on armies and navies unnecessary, and reduce these to international police; and abolition of all tariffs not required for revenue purposes alone. In this America is the great sinner—she is stuffed with money from Europe, and has erected a tariff which practically forbids the sale of European goods.

A book called *THE VICTORIAN TRAGEDY* tells us that Victorians should have foreseen the present situation and have guarded against it. That situation arises primarily from the mechanisation of all the main industries of mankind. Enormous production is the *raison d'être* and purpose of this mechanisation, which, under present conditions, throws large numbers of men out of work. The Victorians had their own problems and solved them. One Victorian did warn the present generation of the

consequences of unpreparedness. Had Lord Roberts been listened to, the war would have been over in a year or would never have occurred at all, and the crisis of what is called "over-production," but is really default of purchasing power, would not have come upon us. But he was called an "alarmist"; and the problem is upon us to solve.

Bolshevism can make no better of it than to repudiate all debts, abolish all religion, reduce all Government salaries to £300 a year, to tax the peasants heavily, to spend more on the Red Army of 580,000 men and the G.P.U. army of 130,000 men, and the Territorial Army of 950,000 men, than ever did the Tsars, to export the food that their own population needs, and to shoot or exile everyone who disagrees with their solution! This army would be dangerous to Europe if there were an adequate transport system to keep it supplied in the field, but that is not the case. It is notorious that Russian railways are totally unable to keep even 100,000 men supplied.

At a time when this solution, intimately connected with the attempt to destroy all religion, has produced in Russia the total collapse of a great nation, so graphically described by Mr. Ashmead Bartlett,* is it possible that the great problem should be considered outside the realm of psychic science? Only the very narrowest view of Spiritualism can maintain that.

We have in the Address of "Power" at the Fortune Theatre on July 26th last, a distinct view of the larger aim. We commend this Address to the special attention of our readers. Whatever view we may individually take of the mechanism of the Government of the world from the Unseen, there can be no doubt that the Ethic of Christ is the one and only remedy for an unparalleled situation. It is generally recognised that there is such a Supreme Government, which acts through the agency of Humanity. How can we suppose it could act otherwise? No other solution is compatible with human power of choice. The facts of the history of the rise and fall of nations, are the proof that only by Rectitude of conduct can any nation retain its power. I have written a book—THE DRAMA OF EUROPE—to show that historical events on the great scale are *always* the direct results of human character. If we admit that, all that "Power" has said falls into definite order and sequence and explains the facts of to-day.

The Russian anti-religious campaign is a revolt against Russian ecclesiastical institutionalism which looks to God to do for us what He has plainly shown He would do *through* us—that we must act for ourselves under the principles He has given.

*THE RIDDLE OF RUSSIA. By E. Ashmead Bartlett, with an Introduction by the Rt. Hon. the Earl of Birkenhead, P.C., D.L. (Cassel & Co., 10s. 6d.)

HENRY BUBB, Esq., J.P.

Henry Bubb, second surviving son of the late Anthony Bubb of Witcombe Court, near Gloucester, was born on January 16th, 1843, and passed to the Beyond on March 12th, 1931. For some thirty years he interested himself in Survival, and was a member of the Society for Psychical Research. His great and active interest in Spiritualism was kindled after the death of his second wife in 1924, when she appeared to him before her funeral. Up to within a few days of his own passing he was in constant communication with her through the mediumship of others.

Mr. Bubb became a Life Member of the British College of Psychic Science in 1925, and also of the National Laboratory of Psychical Research on its formation. In 1926 he was elected President of the Cheltenham Christian Spiritualists' Society, which held its Services in the Rotunda. On October 27th of the same year he laid the Foundation Stone of the Cheltenham Spiritualist Church on a site which he had purchased in the town. He also defrayed the cost of the building which seats about three hundred persons. The opening ceremony was performed by him on June 3rd, 1927.

He sat with many well known mediums, and he received several interesting psychic extras when experimenting with Mr. William Hope, at Crewe, and at the British College.

STANLEY DE BRATH.



MRS. MEURIG MORRIS.

THE GOVERNMENT OF THE UNIVERSE.

An Address by "Power" at the Fortune Theatre,
July 26th, 1931.

The great stumbling-block to Humanity has always been that the world, it is said, does not show any sign of a Governor who rewards the good and punishes the evil. This was the theme of Lucian's witty satire on the Olympian Gods. It was repeated by Augustine in his heathen days, "Either God is not good or He is not omnipotent." It has been repeated times without number ever since.

"Power" has given a new answer to the great question. There is a moral government, and it is shown by the facts of history. The fall of nations has always been the consequence of breaches of the moral law. That Supreme Government is carried out by agents under the guidance of the great Christ Spirit. It acts by the Law of Spiritual Consequence. The duty of man to God may be summed up as Monotheism and Rectitude. Monotheism—to recognise that there is One Mind as the guiding principle of all Evolution, and Rectitude of conduct, which is the evolutionary path.

The following pages are printed from the short-hand notes of Miss Alice E. White, with just those emendations which are necessary in the conversion of a spoken into a written message. Nothing has been introduced to alter the sense, only minor corrections to make that sense clearer.—(Editor.)

THE ADDRESS.

My discourse to-night will be on the Government of the Universe, by which I mean our Solar System.

I am going to take that subject because we want to see how, at this present stage of evolution, although man has developed so much mighty intellect, yet that intellect is, in itself, subservient to spirit. It is, that a supreme and inner Government has worked since man came into his own, manifesting from time to time through the many phases of religion and conditions that have been seen upon the earth. Although man, through the process of evolution, has now been able to use that wonderful instrument of Mind, yet the more he has developed, the more spiritual his outlook has become. He has more and more poise; but behold how indeed he is linked with a power which humanity throughout the ages has not very clearly understood. I have said before that it is mainly through the souls of other men that you are able to see that Power which is God. It is only through men, through the souls of men, that you are able to perceive that Governing Power which is manifesting through the ages. This is because history, during the cycle of time, must repeat the situations of the past, and because we believe, by the larger outlook which has been ours, that the past, the present and the future are really one, that we see how various personalities from time to time, who have come to lead humanity in its various races, have served their purpose in the Scheme of Evolution.

When our sister gave this reading to-night to you it made my thoughts go back; and I want to take you a few thousand

years back to the time when the Israelites were led from the land of Egypt by that great and powerful teacher Moses—who gave them moral laws by which they might be guided and helped during their sojourn in the wilderness. Moses indeed is one who has stood out in the history of religion as one who helped to sustain his people at a time of weakness and despair; but although Moses showed much strength of character, he was able, because of the powers that were developed in him, to get into close touch with those of another world, and so became the strength and stay of the Israelites.

But Moses through his teaching gave to those people not only moral laws, but also an understanding of that power that is called Jehovah or God. We cannot look upon Jehovah as merely a tribal god, because with the knowledge that has been forthcoming through search into this vast subject of history, we are able to see that not only was Jehovah the tribal God of the Israelites, but He was also the I AM THAT I AM, the Alpha and Omega from the beginning to the ending. That great Power was represented and understood perhaps in a small and limited way by most Israelites—nevertheless in such a way as befitted their state of development. Surely there was born within their midst a feeling of fear for this great Power, and although there was communion (Moses having communed with those beyond the grave), giving to the Children of Israel that which sustained them through many difficulties, yet that communion was with those higher servants of humanity who are ready, even to-day, to help you in your times of trouble and adversity. I am mentioning this time of Moses because we see how at that epoch there was in truth the beginning of an historical event which began at that period, and which was in later years to be the chief ruling and guiding power of humanity.

We take our minds again just a little further afield, and we are able to see how the Prophet Elijah was able to predict the various events that were to take place in the coming of Jesus to the earth; by the birth of Jesus as a great teacher he would be able to help humanity in their progress and in their understanding of truth.

Many have been the thoughts of these Israelites, but, nevertheless, one might say without fear of contradiction, that from Central and Western Asia there have sprung practically all the great religions of note. Again, it has been through this great people that teachers and prophets have been born, who have given throughout all parts of the earth the knowledge and the understanding of the various aspects of truth.

Now, speaking of these various aspects of truth, we can readily perceive that Truth can never be wholly understood; because Truth is Wisdom, Wisdom is God, and God is Infinite. It is, too, impossible to define God, because it is that Something

which eludes us. With a finite mind we cannot comprehend infinity; but there is one help that always comes to our aid; and it is through personalities, great personalities, through the evolution of the soul (the being born into the world of personalities) who have stood to help, to direct and to govern. I have so often repeated that the greatest power is within yourself—the power of the spirit; but I recognise also that through the evolving of the human race, how necessary it is that there must be something of a concrete nature; there must be those teachers who will help humanity, for humanity is undoubtedly frail; and there must be some example, something that will strengthen the weak; and through that strengthening give to them a light, an understanding by which they may be guided.

Now it is because I recognise this necessity in the frailty of human nature and because of the state of development of humanity, that I see how necessary it is in the government of our universe that personalities should have played their part; but I want for the moment to take your minds into these other worlds, so much a part of your physical. We find that the government of our universe is under the guiding direction of great Powers. In Christianity they are termed the Seven Archangels; great powers that are guiding, influencing and helping to sustain humanity. At the head of this supreme government, under whose direction these Archangels (if I must use these words) work, is the Leader—the great Christ Spirit. Not the Christ of 2,000 years ago, but the eternal Christ who has stood throughout the ages. That great Christ Spirit is at what you might term the head of affairs, and under the direction given, these seven Archangels do work and direct the lesser teachers in the helping of the various planets of the solar system. It is in this supreme government that you are able to perceive how in the history that you may read for yourself, humanity has always been in direct touch with these great personalities who have helped and sustained them. Religion, and these personalities belonging to religion, are not myths. They are as real and as true as you are real, but it is not until you have passed through many stages of consciousness in these our worlds, that you begin to see the wondrous working of these great Archangels under the greater power of the Sun of Glory. I speak of the Sun of Glory because in its grandeur and its immensity I want you to see how the radiance, the light and the power of the sun in all its beauty and its magnificence, is shown from step to step as the guiding influence in every small measure. Now when I spoke of the Sun of Glory I was not meaning the *Son* of Glory, but the *Sun* of Glory, because as I speak, it is that we might behold, as the governing power of our universe, that of the sun—the outward physical manifestation of an inward and a spiritual grace.

That great Christ power is radiating its influence to all of the planets of which it is master; and not only radiating its influence and sustaining, but through that power and influence there has been born that which you term humanity to-day. You see in humanity how only the struggle for achievement, the struggle for greater goals, sometimes for temporal power, sometimes working for spiritual attainment—all the various efforts that are taking place upon the earth (as in the past so in the present) you find it is that it has brought out, through the inner, a divine development. You have seen how Moses, by the laws that he laid down, instilled into the hearts of the Israelites the idea of fear. You have seen how the various teachers have brought their attributes, some of love, some of purity, and some of beauty, and so on; and you have seen in Jesus, self-sacrifice; but all these are only parts manifesting from the inner government of the universe—the inner government that is bringing about that state of perfection which all humanity is working to attain, through this inner government. You have found there have been many side-tracks, many side-paths; you have seen that some have gone in one direction, others in another—one opposing the other; one, believing that he has found that which is truth; another has found that which led him to destruction. Can all these various paths, so presented in the opinions and beliefs of humanity, can they indeed lead away, can they divert people, from the absolute goal that it has been intended humanity should find? I want again to say because we are able to view, and to read through the great World Memory—which gives to us a clearer conception of these things—that all these various side-paths, all these misunderstandings, often in opposition one to another, are due to the trying to bring down to the letter such and such conditions. All show the limitation of mind, the limitation too of spirituality. You can never make the spirit obey the letter; for the spirit is something which transcends the letter, it is that great Idea which the finite mind of man tries to keep and to bind within the narrow scope of his own concepts.

Now, it is because man must really transcend the things that show in such a finite measure, that when seeking to understand this government, we find that the supreme ruling power, the great Christ spirit that has come through every age, is represented as that of the sun. It is this which at the present moment is in a large measure apparent, expressing itself by the greater teachers of your day; and it is because that power is being expressed by many men that they, like the teachers of the past, are beginning to see that there is something which transcends the knowledge that they have hitherto seen and understood. There is something which they, urged by the power that is within, must try to understand, something which breaks the

bonds of the physical body, breaks the bonds of the carnal mind, breaks the bonds of the various creeds and the thoughts of the past, and makes them want a greater freedom, a wider field of liberty, and find that which shall give them peace.

What is it that, at the moment, humanity is striving for? This supreme government at this moment is so working that in a very short while there will be a great change when the spiritual world will no longer show that line of demarcation that it has shown for the last few centuries of your earth; but that it may again, as in the time of the Israelites, show indeed that great union. The union, or the consciousness of that union, will bring within your midst a greater happiness; for is it not that which humanity is seeking through this unrest, through this poverty, through this weakness, enmity, hatred, and mistrust one of another? How can you expect that happiness? You are not going to find in the government of your physical world any power that will be able to give to you that happiness, which, produced by peace, is the birthright of humanity.

It is all very well in your materialistic world to try to achieve and attain happiness from a material standpoint; but if that is the only idea you have in mind—to achieve from a material point of view—then indeed that achievement is not giving to you the extended good that it should do. The motive behind every achievement, every effort, should be, not only to act for one's self, but the motive to help every other man and woman.

But no government can ever achieve its greatest purpose until that government works by direct link and contact with that inner government of the universe.

The time is dawning when there is to be that awakening of responsibility. You have to recognise these great Powers beyond the shadow of the grave—to recognise this inner spiritual government of the universe; because unless that is recognised then indeed there will be far more destruction than has hitherto been understood in your lifetime. Far greater calamities will be within your midst because, for one chief reason, you to-day in your state of progression, from the point of intellect and understanding of the various powers around which the inventive mind of man has been able to bring into your midst, have those things that can destroy humanity. With just the movement almost of a limb—with just, as it were, the giving of a command, there are instruments that man has built that can wipe away humanity by the thousand—all at the will and the mercy of minds of a temporal and carnal nature, desiring the temporal powers of a carnal world. There is a heavy responsibility resting at the moment upon the shoulders of humanity, and it is because we see that the thinning of the veil has come under the directorship of one, an archangel, who serves under the great power of the Christ spirit. That great personality is

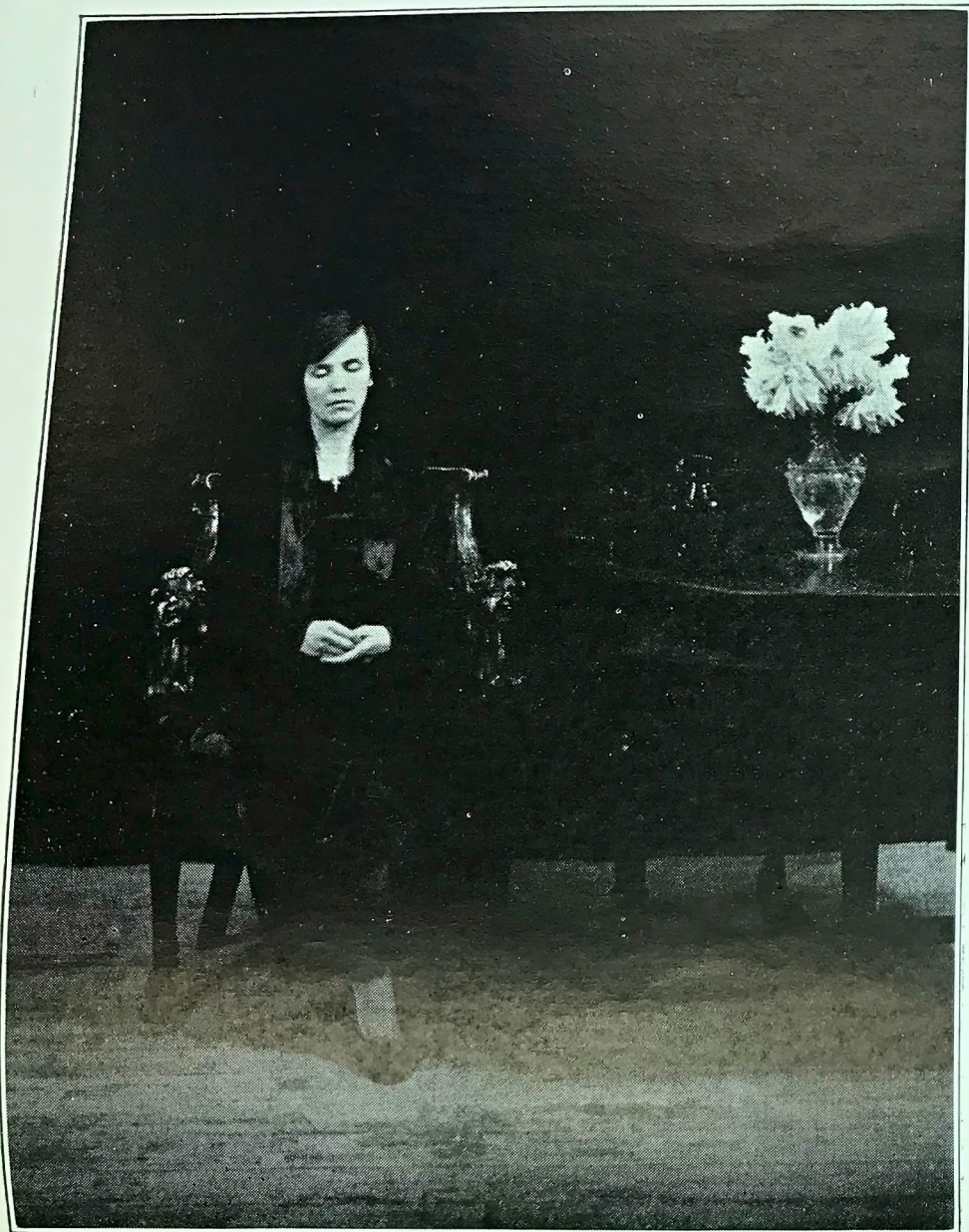
Michael. That personality is working that there may be awakening to spiritual understanding, but it is impossible that we should go to the governments of the various nations, because we, like humanity, are governed by the great universal Lords. The law of the spirit remains for ever, and so we only work through the hearts of mankind.

"Let us have brotherhood with us," think these great principalities, then peace must be our lot. We know that brotherhood, the influence of brotherhood, would establish peace; but it is no good merely *professing* brotherhood. You cannot escape or in any way blind the universal law. If you preach brotherhood you must live it. Men are proclaiming brotherhood, but they do not understand the very thing they profess or preach. You will never, in the history of the world, be able to bring about a state of equality. There will always be the weak and the strong; there will always be a certain difference between that which is termed wealth and that which is termed poverty; but I say that in working and adhering to brotherhood let the strong sustain the weak.

This power has not been brought to you only to prove the continuity of life—just to prove to you that there is another existence; that is not sufficient; that is only a little step on the pathway. It is proving that the dead do live; but that is only a little cog in the great wheel of life; proving to you that personality persists beyond the grave; but if you who believe in this are going to work with those higher and greater masters, then you must remember that this is but the outer court to the inner shrine of understanding. You must know that it is but the first rung upon the ladder.

You cannot despise tradition, neither can you set it aside; and when I speak about 'tradition' (I say it in the fulness of its great meaning), for the tradition of the past in religion is proving that material outside of that which seems its main theme. At the present moment, then, shall be built a rock upon which the ever-widening religion of the future shall be based. I know that we believe that the spirit within is sufficient, but I know too that organisations do, in course of time, in themselves kill and weaken the great power that must manifest through it. I am deeply conscious that in the state in which humanity is at the moment, these great teachers of this Government, see and recognise that there must be a sustaining power that shall help them. They must have some conditions, some power, some concrete knowledge, some Church that shall be the means of helping humanity in this higher state.

What is this Church to be, that will be the means of helping humanity to this greater understanding of religion at the moment? It will be a Church of a universal nature, ruled by this great spiritual government—by those powers that are serving at the moment—who are bringing through in every direction



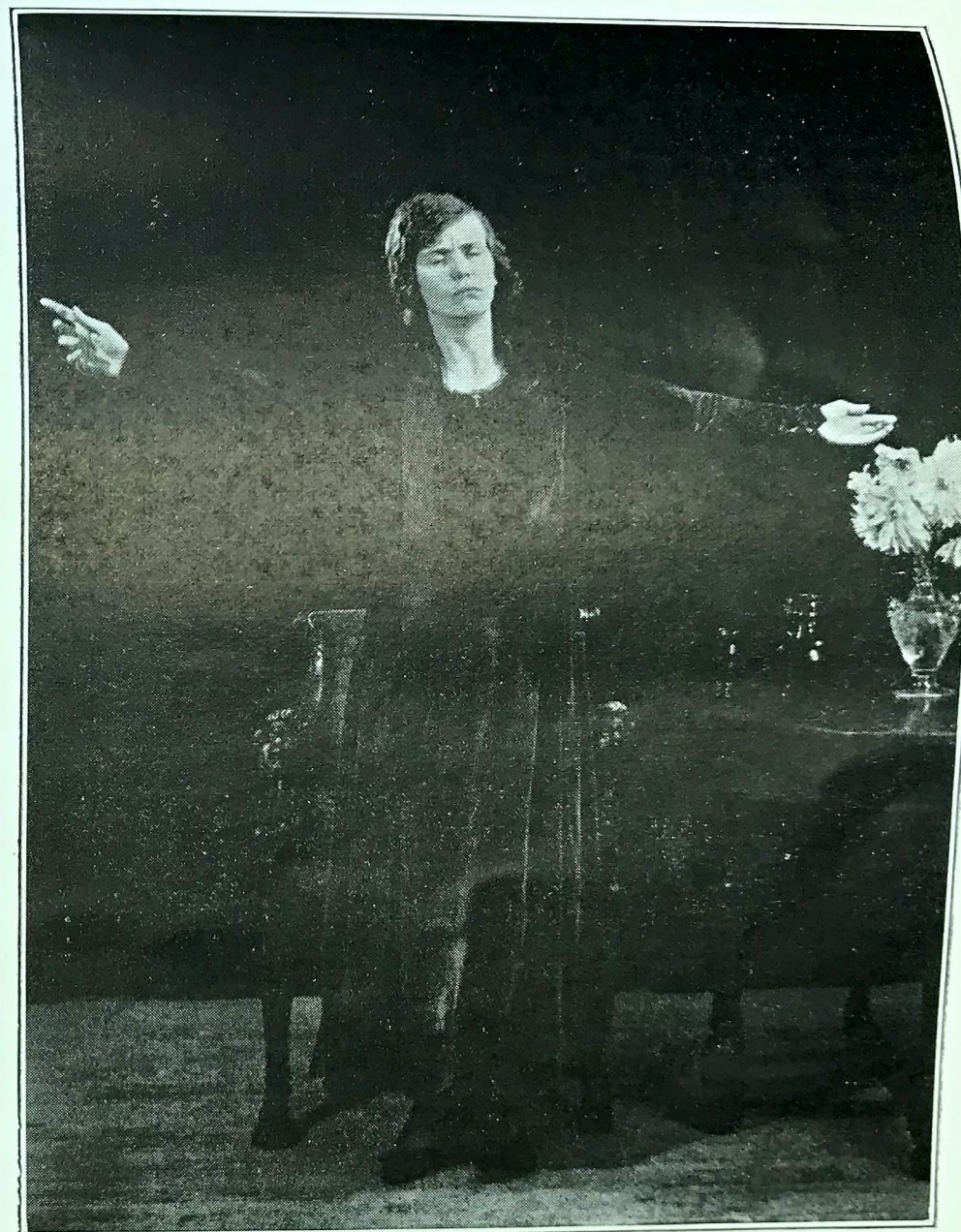
"Power" gradually overshadowing.



Commencement of trance.



Full control by "Power."



Delivery.

a real spiritual awakening to those who are ready to respond and receive it. The Church Universal will be made by the people, governed by the greater teachers of another world, who, indeed, by their experience and co-operation, will help the various religions upon your earth to-day; so that in due time the Buddhist, the Mahommedan and the Christian may stand side by side, each having its little pathway and each recognising from the greater powers that be, that the many races that come from the great Christ power, are sending through the various personalities, that which shall help and sustain its people.

Seeing that this Church must be born, this is the mission of people like myself who come in all humbleness to give forth this teaching. For we see how every religion must bow subservient to the Christ spirit; for every religion, art, and race are part of one primal source—the great Governor of our universe.

I am afraid to prophesy the vision that I have seen, for I recognise the work that has been laid upon my shoulders; but I am going to prophesy this, that ere long this wider truth as understood by you who are willing to serve, will be brought within the orthodox church of your day, and they will accept the wider, deeper, and broader outlook of the great Christ spirit and its mission throughout humanity. The time is passing away when you can say that the churches of all faiths and denominations are losing their power; for the inner government has decreed that humanity shall again serve the Christ spirit of the ages. For the earth is moving now much more rapidly from the development point of view. Souls are being born that are needing meat of a different nature. There is but one thing that shall sustain the need, that is the religious eye in its broadest aspect. Therefore we may say at once that Spiritualism has in modern times itself opened out the way to that truth of the continuity of life first of all, and also that those who are within the gates of Spiritualism should recognise the responsibility—the grave responsibility, that rests upon them, to open out avenues wider than their inspiration, that the knowledge may come from a higher source than just the intermediary worlds.

THE COMPLEXITY OF LIVING MATTER.

A Lecture delivered by Lieut.-Colonel E. F. Gordon-Tucker,
at the British College, June 17th, 1931.

The writings of Professors Jeans and Eddington appear to have given the man in the street a good conception of the complex nature of inanimate matter in its simplest forms. This complexity is still further increased when we come to Organic Chemistry in which we study the multitudinous combinations of the carbon atom with other atoms or groups of atoms. But in the case of living matter—protoplasm—the physical basis of life, we have a molecule so enormously complex that the permutations and combinations that may take place within it are almost infinite in number.

The full and exact construction of the protoplasmic molecule can never be known, inasmuch as we can only study it after life has gone out of it. Water enters into its composition to the amount of 75 per cent. The extent to which water enters into the composition of living matter is remarkable; even bone contains 50 per cent. of water. In addition, protoplasm contains albuminous substances composed of carbon, hydrogen, nitrogen, oxygen, and a little sulphur; substances resembling fats and containing phosphorus, and inorganic salts, especially of calcium, sodium, and potassium.

A fully developed organism is built of living bricks—the cells; and a cell may be defined as a mass of protoplasm containing a nucleus. This nucleus is the executive and co-ordinating centre of the cell. On its integrity depends the functional capacity of the living unit.

Let us then concentrate on the structure of the typical body-cell as preliminary to the consideration of the complexity of living matter.

THE CELL.

On examining a thin section, duly stained, under the microscope, the cell is outlined by a definite cell-wall. The bulk of the cell is composed of what appears to be undifferentiated protoplasm, but the general opinion at present is that in ultimate structure, the cell-body (cytoplasm) is composed of an interlacing network of exceedingly fine fibrils (forming the 'spongoplasm'), and that this is the most highly organised constituent of protoplasm in which the vital processes have their physical basis. This network is believed to consist of rows of minute bodies (bioblasts) which are beyond our powers of magnification. Within the cavities of the network is a more fluid, less differentiated substance (hyaloplasm) which is probably the more or less passive nutrient material for the nourishment of the living protoplasmic network. If then this latter is something on the way to become protoplasm, may it not be that ectoplasm is formed from this? If it ever comes about that the pheno-

menon of ectoplasmic extrusion is accepted as a scientific fact, physiologists will have something to explain which at present is quite outside their knowledge.

The next structure in the cell is the Nucleus. This is a rounded well-defined body, at or near the centre, consisting of a nuclear membrane, the nuclear sap, and a network of threads which stain deeply with certain dyes. It is called 'chromatin.' When the mature cell divides into two daughter cells, these chromatin masses take an essential part in the process; and they contain within themselves the hereditary characteristics of the cell.

The third essential element in the cell is the Centrosome. In close relation to the nucleus is a minute point, which in the stained cell often appears as a clear space around which the cytoplasm appears condensed, or with delicate lines of protoplasm radiating from this point, forming a minute star or 'aster.' Sometimes the centrosome is paired. This centrosome is the dynamic centre for the reproductive activities of the cell; it has an attractive influence on the protoplasmic granules near it. Even when seen, it is on the extreme limits of microscopic vision.

In some of the higher plants the centrosome cannot be seen, probably because it is beyond the power of the microscope to show it.

These are the three essential elements of the cell. Dyes, which are chemical compounds, react differently on different parts of the cell, and thus map out its anatomy. Hence the composition of the protoplasm varies in different parts of the cell, and therefore there is something behind the visible structure—some influence which has located material particles of varying chemical composition in different places. But all the particles are inter-related to form a living unit. Organisation implies Purpose. The existence of this vital influence working in the invisible to produce order and form in material particles, can be demonstrated during the division of the cell.

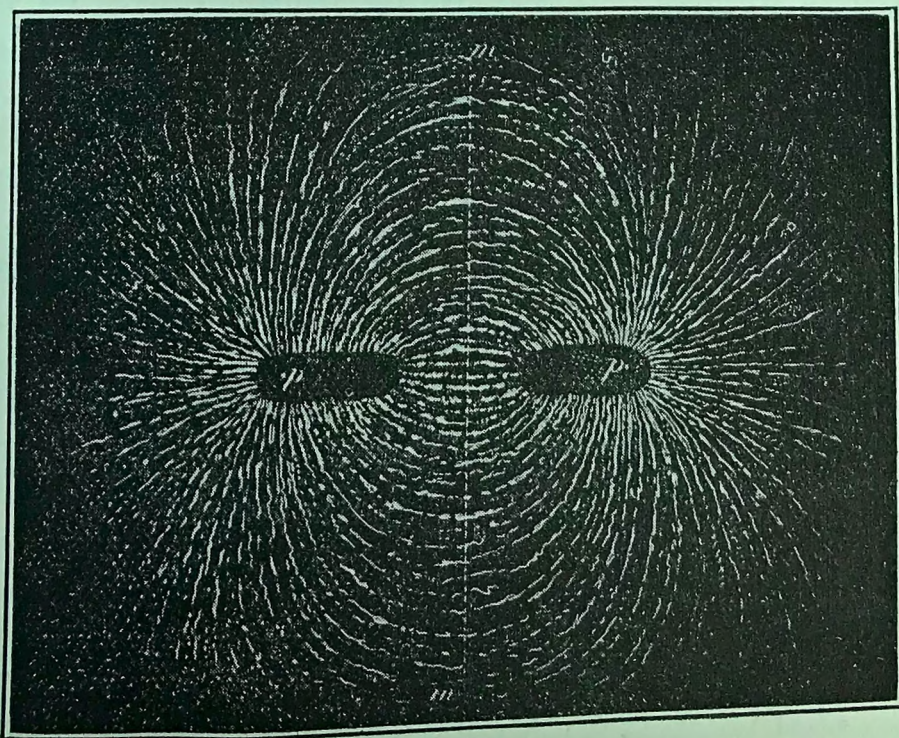


FIG. 1.

But before studying the division of the living cell, let us consider an elementary experiment in Magnetism. Faraday's diagram, Fig. 1, produced by dusting iron filings over a sheet of paper under which a magnet is placed, shows lines of force in one plane only. These lines of force must exist on every plane surrounding the magnet, and therefore the form, in the invisible, must be a globe between the poles and a radiating star-shaped collection round each pole. An influence in the invisible has impressed material particles into a definite visible form on a single plane, but, as mentioned above, our concept of the lines of force must be three dimensional. A similar mental concept must be applied to the phases of division in the living cell, of which we can only study thin sections after the protoplasmic structure has been killed and prepared for microscopical examination. In the magnetic field there is an invisible globe and two stars at the poles. In the cell there is similarly an invisible centre of influence, influencing the location of the material particles into a visible form, a spindle, and this influence we may term Vital Influence.

THE DIVISION OF THE CELL.

This will be seen by a reference to the diagrammatic representation of the nuclear division taken from Wallace's *World of Life*, p. 343.

A. Is the normal bi-polar cell. In this the centrosome divides into two and the two points diverge. The network of chromatin within the nucleus changes into a coiled-up thread, the *spireme*. Radiating threads from each centrosome make the "aster."

B. The centrosomes separate and travel rapidly away from each other; and, extending from one centrosome to the other, there appear delicate fibrils, lengthening as the separation proceeds, forming the *achromatic spindle*. The thread of the spireme breaks transversely into U's or V's, the chromosomes are now at their maximum density and "staining" reactions. Concomitantly the nuclear membrane disappears, and the nuclear sap passes into the hyaloplasm; the chromosomes are free. Every species of animal or plant possesses a characteristic number of chromosomes, e.g., in the mouse, 24; in the man, 32. Delicate fibrils from each centrosome pass to the chromosomes and draw them to the equator of the spindle. (Compare the achromatic spindle with that of the magnetic field.)

C. Each chromosome splits lengthwise, and each half chromosome travels along its fibre to the nearest centrosome, collecting around this point to form the double aster. Each collection forms the new nucleus of the two daughter cells which result from the cell elongating, contracting in the middle, and pressing in the fibres of the spindle till they become parallel, and the two parts of the cell separate, as in E. Now apply the idea of an invisible form behind the material particles of one

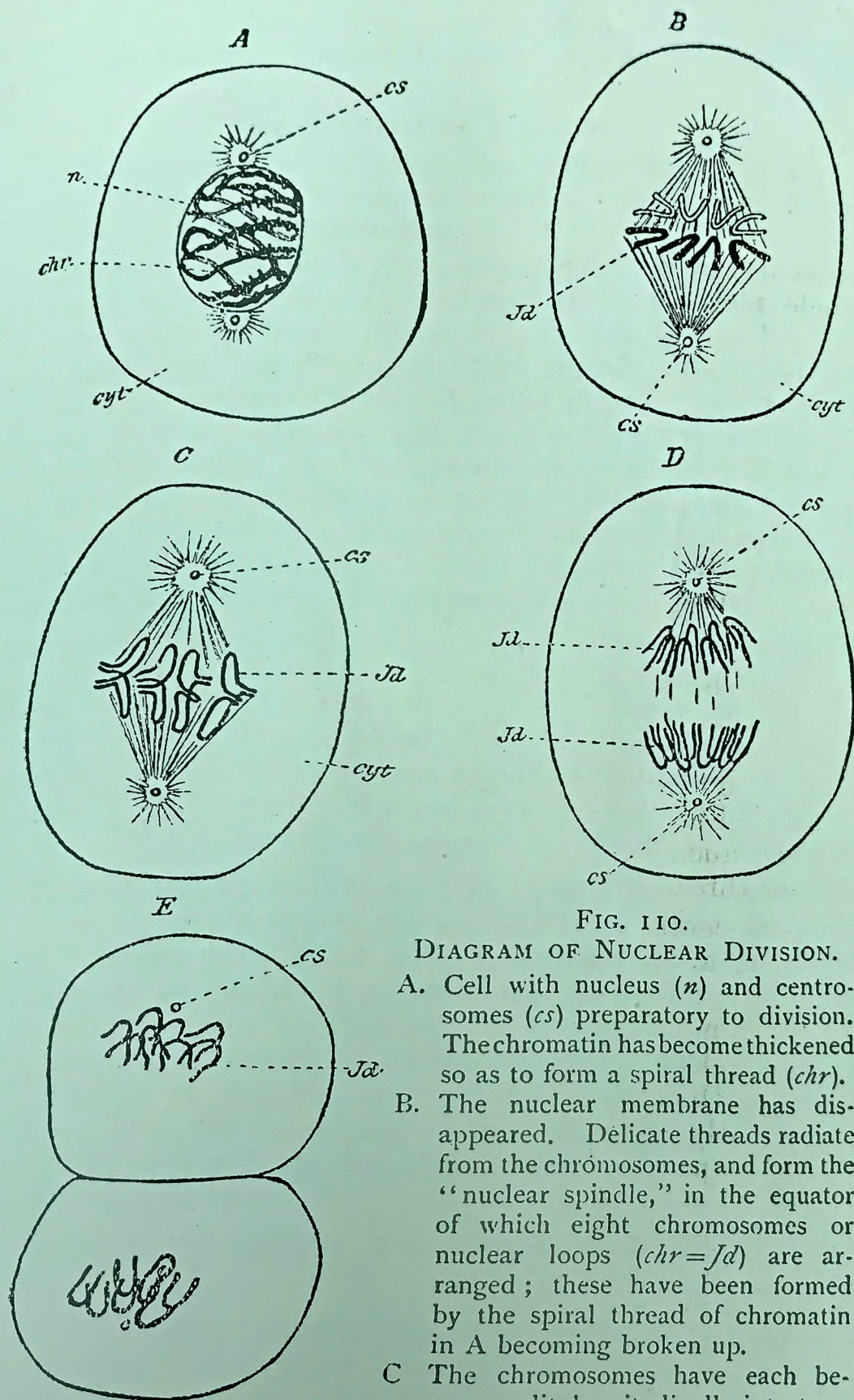


FIG. 110.

DIAGRAM OF NUCLEAR DIVISION.

- A. Cell with nucleus (*n*) and centrosomes (*cs*) preparatory to division. The chromatin has become thickened so as to form a spiral thread (*chr*).
- B. The nuclear membrane has disappeared. Delicate threads radiate from the chromosomes, and form the "nuclear spindle," in the equator of which eight chromosomes or nuclear loops (*chr* = *Jd*) are arranged; these have been formed by the spiral thread of chromatin in A becoming broken up.

C The chromosomes have each become split longitudinally into two, and are about to be drawn apart

by means of the spindle threads. (For clearness four only of the eight chromosomes are shown.)

D. The daughter-loops pass towards the poles of the spindle.

E. The cell has divided, each new cell containing a centrosome and eight nuclear loops.

(From Weismann's Germ-Plasm, by permission of Walter Scott, Ltd.)

cell to every cell in the body, and you get the idea of an invisible or non-material form duplicating every single cell, tissue, and structure of the whole material organism—the etheric body.

THE ENDOCRINE GLANDS.

The cells forming the body become differentiated into groups to perform various functions, and with variation of function there comes variation in structure.

The welfare of the body is obviously controlled by the exercise of the central nervous system, but there are certain organs whose function was quite unknown a few decades ago, which, by means of highly specialised cells, manufacture certain substances which are absolutely necessary for co-ordinated growth, for the healthy functioning of many organs, and for the integrity of the brain as the material organ for the operations of Mind. These substances are chemical messengers to the tissues, and are called *hormones*, or stimulators. The word “endocrine” comes from the Greek *krinein*, to separate. The names of these glands and their position in the body are given below:—

Pineal gland	Head	Secretion unknown
Pituitary gland	Head	Pituitrin
Thyroid	Throat	Thyroxin
Thymus	Upper chest	Unknown
Pancreas	Solar plexus region	Insulin
Adrenals	Above the kidneys	Adrenalin
Gonads	Lower abdomen	From testes and ovaries

THE THYROID GLAND.—Weighs 1 to $1\frac{1}{2}$ oz. Each lobe is 2 in. x $1\frac{1}{4}$ in. x $\frac{1}{2}$ in. It has five arteries and six large veins, and is composed of vesicles, sacs filled with transparent colloid material, and surrounded by capillary network and lymphatics. The active principle of the gland is Thyroxin, a compound of Iodine and Tyrosin, this latter being one of the products of the splitting up of the albumen of the tissues. It has been produced in the laboratory. The effects of the active principle on the tissues have been ascertained by experiment on animals and by the phenomena of disease.

Diminished activity of the gland produces a slowing down of mind and body.

I. In childhood, Cretinism. In certain children, for various reasons, the thyroid does not develop. It is noticed that the child does not grow, does not take notice, takes time in learning to crawl, and does not walk till perhaps five years old. The constant activity of a healthy infant is absent, body and mind are sluggish. Speech may not be learned at all, or the child may only master words of one syllable.

As the case goes on there results “a picture of repulsive ugliness rarely surpassed in the worst of nightmares.” The

whole body is swollen, stunted, and deformed, and the swollen tongue protrudes through blubber lips. A woman of twenty-eight may be less than three feet high. Without treatment the patient may live to forty or more, a purely animal existence. Put on thyroid gland extract, the change is rapid, and if begun early, cure as regards bodily and mental growth, may be complete.

II. In adult life Myxoedema. Atrophy of the gland may take place at any age, but mostly between 30 and 50, and is much more common in women. It is characterised by a solid swelling of the skin, especially about the face and hands. The facial changes are slow, but always to be detected by comparison of photographs taken at different ages. The head tends to become bald. The mental changes are insidious and progressive; there is a general slowing down in the execution of all the functions of the nervous system. New subjects are only slowly comprehended; there is drowsiness during the day. In advanced cases hallucinations are frequent, and these cases may go on to insanity ending in dementia. Placed on thyroid extract, the weight of the swollen body rapidly diminishes, the skin becomes supple, the hair of the head resumes its growth, and the mental condition clears.

In excessive action of the thyroid, the opposite picture occurs. The tissue changes are excessive and the patient becomes thin. There is rapid action of the heart, over-action of the skin glands, tremors of the fingers, protrusion of the eyeballs, and a tendency to emotional excitement. This is 'exophthalmic goitre,' known as such because the thyroid gland can be felt enlarged and pulsating.

Tadpoles fed on thyroid develop more rapidly into frogs, but they are small ones. It is most remarkable that a gland weighing only half an ounce during childhood should be so essential to the development of intelligence.

The Para-Thyroids.—Embedded in the thyroid, and therefore overlooked till lately, are four small bodies, of somewhat different structure to the thyroid. By their over-action the calcium-content of the blood increases. Calcium is an important constituent of the blood.

THE ADRENALS.—These are triangular structures about $1\frac{1}{4}$ in. x $1\frac{1}{4}$ in. x $1\frac{1}{4}$ in. Each has three arteries and consists of a cortical and medullary portion which are differently developed, and in certain fishes remain separate. The medulla is in intimate connection with the sympathetic nervous system, and contains a substance, adrenalin, staining brown with chromic acid. Those who are interested in the subject may like to know that its chemical composition is ortho-dioxy-phenyl-ethanol-methylamine!

Removal of the organs results in great muscular weakness, loss of tone in the blood-vessels, and nervous prostration. Injection of adrenalin causes contraction of the blood-vessels and therefore a rise in blood-pressure. Adrenalin is secreted by the gland in conditions of emotional stress such as rage or fear, thus augmenting the action of the nervous mechanism.

Here we have Mind influencing the activity of a secretory organ, contrasting with the thyroid where the material organ influences the manifestation of Mind.

The cortex, which forms some 90 per cent. of the gland is essential to life. It neutralises poisonous substances formed in the body, it influences the growth and reproductive powers of the individual, and the characteristics of sex. Thus, in a case of tumour of this organ, one girl grew a beard, and took on other masculine characters.

THE PITUITARY GLAND.—At the base of the brain there is a structure about the size of a large pea, consisting of two portions—a posterior lobe formed as a protrusion from the brain, and an anterior portion arising as a hollow pouch from the primitive gullet: so that this structure is laid down as an item in the fundamental architecture of the body. Its healthy function determines normal growth.

Defective action may cause dwarfism or continued infantilism of mind and body, excessive fatness, and a tendency to somnolence, like the Fat Boy in *Pickwick*. It may be treated with pituitary from cattle.

Excessive action may cause gigantism and, in later life, a great increase in the jaw-bones and enlargement of the hands and feet (Acromegaly).

THE PINEAL GLAND is a small reddish body in the middle of the brain, having a glandular structure but of unknown function. In certain lizards and in lampreys it seems to be a functionless third eye. All that is known about it is that in some children it has been the site of a tumour, and in such cases it has been associated with extraordinary mental precocity. There was one case in which a child of five talked learnedly about the immortality of the soul.

VITAMINES.

The energy of the body has to be supplied by food, but this is not altogether a matter of calories; certain energising substances of unknown composition and very minute in amount, called vitamins, have to be present to maintain health.

Beri-beri is induced in rice-eating populations by removal, in "polishing," of a very thin layer, the "silver-skin," which lies in the outer part of the husk-free seed, together with the germ or embryo. This represents a very small portion of the total weight of the grain. Unpolished rice does not give the

disease. Scurvy is caused by absence of fresh vegetables, and their ingestion gives the cure, by the anti-scorbutive vitamine.

These are vitamins A, B, and C. Vitamin D is a fourth kind; absence from the food leads to rickets, which is cured by administration of cod-liver oil which contains it; or by irradiation with ultra-violet rays which act on a substance in the skin (cholesterol), with resulting production of the vitamins.

Vitamin D gets into the cod-liver oil in a roundabout way. Early in the spring in the arctic regions there are abundant vegetable organisms in the water—plankton—, containing the vitamins as the result of solar radiation. This is consumed by small fish which are devoured by the codfish. Vitamin D can be obtained from the oil in a concentrated form, but has not been isolated. It seems to be bottled radiation—an energising element necessary to the growth of the tissues.

MIND.

Lastly, there is mind which can only function in the physical through the integrity of the brain-tissue. Within certain limits, intellectuality does not depend on the size of the brain; the cranial cavity of the River-bed man is quite up to that of the modern Englishman. The mean cranial capacity of the average man is 1,480 cubic centimetres, and of the modern woman 1,300 c.c., but the nervous system of the woman is a much more highly organised structure than the more sluggish brain of the man. What has happened in the course of ages is that the power of the brain has increased, while the massiveness of the bones and muscles connected with mastication has diminished. This change means that the brain receives a more generous blood-supply than it did with early man. Lecky in his *HISTORY OF RATIONALISM*, says, "The civilised man not only knows more than the savage; he possesses an intellectual strength, a power of sustained and patient thought, of concentrating his mind upon the unseen, of disengaging his conceptions from the images of the senses, which the other is unable even to imagine."

In other words, the changes that have developed within the skull as the result of the time-process and civilised methods of taking food, have worked for increased power of abstract thought; and, it may be, for psychic powers of which at present we have but an inkling.

* * * * *

This lecture aroused so much interest when delivered at the College that I have asked Lt.-Col. Gordon Tucker for permission to reproduce it. To some of the less-instructed members it may seem somewhat "high-brow," but there can be no doubt that our progress in psychic knowledge is intimately bound up with our knowledge of the complexity of living matter, treated of here.

In the April number of this magazine there was a review of a book by Miss Alice A. Bailey, which dealt with the endocrine glands, and said that the soul is the invisible man necessarily complete in all his parts, for each of the organs of the visible body is made by the invisible cell assimilating matter to co-ordinate itself with the material world. Knowledge of this invisible body,* its new powers of perception, its superiority to what we know as Time, and its organic structure, are absolutely necessary to any fuller comprehension of the After-life, and must be grasped before the larger aims of Spiritualism in a practical philosophy of life with a bearing on national development, can be apprehended.

* There is one question to which I should like to see the answer. The chief objection to the doctrine of the subtle body is that it is invisible. Now in ordinary chemistry if we take 108 grams of metallic silver and oxidise it by the action of nitric acid, we get 170 grams of silver nitrate. This dissolved in distilled water gives a clear limpid solution. That solution contains the original 108 grams of metallic silver, but it is invisible.

How has the metal become invisible? If we cannot answer that question how can we assert that the existence of the "double" body is contrary to what we know of matter?
(Editor.)

FACES ON THE WALL OF CHRISTCHURCH CATHEDRAL.

BY MRS. HEWAT MCKENZIE.

Some readers of "Psychic Science" may remember an article which appeared in the issue of October, 1923, from the pen of Mr. F. Bligh Bond, the then Editor, on the above subject. A recent visit to Oxford at Easter of this year gave me an opportunity to examine the alleged face of Dean Liddell on a wall in Christchurch Cathedral, and also to inspect two other conformations in other positions which seem to bear a remarkable and unstrained likeness to a human face.

It may be useful for those who are not acquainted with the article referred to above, if I recall some of the points made by Mr. Bligh Bond.

The London Press in the summer of 1923 drew attention to the fact that on the plaster wall, under the Burne Jones window which Dean Liddell had caused to be placed there as a memorial of a dearly loved daughter, and close to three tablets erected to the memory of the Dean and his wife and family, there had gradually emerged, over a period of two years, a remarkable likeness to the late Dean, whose life and work were so closely associated with Christchurch. Members of his family and friends acknowledged the undoubted likeness, some asserting that it was even a better likeness than a bust of the Dean in another spot in Oxford.

Mr. Bond dealt with the possible effect of damp within a wall drying out in irregular patches, and instanced a case at Babraham Church in Cambridgeshire, where after a new heating system had been installed, there appeared a saintly figure on a blank wall. In this case it was traced to a medieval fresco painting, which the drying out of the plaster had allowed to emerge. Inquiry at Christchurch has not established that any particular change in heating conditions has operated and in any case the Dean's face is clearly a contemporary likeness; he died in 1898.

Another instance occurred at Bath Abbey, where it was reported that a portrait of a soldier appeared in a similar manner close to the War Memorial, and produced such a crowd of visitors that the Vicar and Churchwarden had it effaced (!) The Oxford authorities have happily not taken such steps and the face is there for all to see.

Referring to the known facts of psychic photography, Mr. Bond proceeded to argue that, "instead of a photographic plate and the chemical changes in salts of silver, there is in the smooth white plaster wall and the mineral salts contained in the plaster, a combination 'susceptible to slow chemical change; and instead of the presence of a 'physical' medium required in psychic



By kind permission of "The Oxford Journal"]

PORTRAIT OF DEAN LIDDELL
appearing on the wall of the South Aisle of Oxford Cathedral

photography, there is the psychical atmosphere of a building constantly dedicated to prayer and aspiration, full of spiritual and psychical emanations of countless worshippers tending to provide the conditions necessary for the accomplishment of a process in which the alchemy of thought may succeed in affecting the grosser particles of matter." The emotional part of the earth memories of a man of great gifts and of spiritual imagination would naturally linger round a spot where he took the greatest pains in the erection of the memorial window; the graves of the family lie outside that particular wall.

The explanation of imaginative pictures built out of obscure markings, so familiar to everybody, does not apply here; "the Dean's head—lifelike and perfect in detail, falls into a different category and is a legitimate subject for inquiry as to a psychic origin." One other detail recorded is significant, "that the wall for an extent of half a foot from the face to two or three feet from the crown, has a peculiar blueish-white appearance quite distinct from the usual age and damp discoloration in other parts of the Cathedral." It was noted also that "on the right-hand side of the Dean's head another face appeared to be forming and from the appearance of the hair is apparently the head of a woman."

My own observation at Easter confirmed the above statements; the Dean's face is beautifully clear, and there certainly seems an emergence of other outlines close by which bear a resemblance to two human heads, the one referred to above and another which seems to be shaping up since the above article was written.

Learning that in other parts of the building similar appearances have been noted, I inquired about these, and was shown a grey marble pedestal base, supporting a memorial tablet of a much earlier date than that of Dean Liddell, and at some distance from it. About a foot from the floor a white patch appears on the marble, containing a very clear face of an elderly man with bushy hair and full whiskers and beard, which reminded me, merely as a comparison, of the well known portraits of the scientist and spiritualist, Alfred Russel Wallace. Here the appearance is not on an exposed plastered wall, but on marble, and there is no apparent explanation of the white patch nor of the human features. It may be suggested that damp has risen from the floor and affected the fixing of the foundations of the pedestal, but it is to be noted that the patch does not reach the ground, and in any case the features are interesting.

But even a clearer face is the one which is popularly associated, whether with good reason or not I cannot say, with that of a chorister who for many years sang in the Cathedral, and was to many "the soul of music." This appears on a wall behind the organ and within twenty yards of the choir stall which this man is said to have occupied. It is at a considerable

height and in rather a narrow space close to some old memorial tablets fixed on the wall. I have nothing to compare it with unless an imaginative picture of the Apostle John in his old age. There is the white hair and beard and the face of a darker tone, a noble and picturesque appearance. It must be for those who knew the chorister to say whether it is a likeness or not, but in any case it is impressive, and has light and shade which the Dean's face has not. Presuming that here again we have an emanation of thought or memory—conscious or unconscious who can say—we have it in supposed association with one who no doubt loved the beautiful Cathedral, who was associated with it for a life time, whose voice rang through it with wonderful power, and whose earthly presence was often in near proximity to this spot.

The Dean was a great preacher; the chorister a great singer. Is there anything in the vibrations of the human voice which remains after the earthly instrument has gone? Readers will remember experiments with sand and lead filings which under the strains of a violin resolve themselves into definite forms—sound and form are closely associated—and etheric counterparts of sound may persist long after the audible notes have died away, and may take upon themselves as in this case the appearance of the speaker and the singer. It is an interesting theory.

Re the comparison with psychic photography. I remember while Hon. Sec. of the College, having brought to my notice by a student, a photograph which hung in her bedroom on which had emerged a very clear face of an old woman in a cap which was claimed to be an excellent likeness of the owner's maternal grandmother. The subject of the photograph was the student's mother, and the "extra" face came gradually into view. It was significant that it had emerged since the student had begun the development of her own psychic gifts, and that in "readings" from other mediums, she had often been told of the presence of and interest of this grandmother in her life and work.

It is not possible to produce instances for comparison with such phenomena except from the pages of psychic literature, for few but psychic students have had the interest to investigate or the courage to record strange physical phenomena. In the pages of "Glimpses of the next State," by Vice-Admiral W. Osborne Moore, can be found curious records of precipitated portraits through the mediumship of the two Bangs sisters of Chicago, who possessed this unique gift along with other aspects of mediumship. They were well known in the States, and thousands of people must have sat with them for such pictures. They were continually the object of calumny and attack, as well as of high appreciation. Cognizant of the former, Moore took every precaution in his sittings, which, be it noted, took place in full daylight or gaslight. The sitter was asked to carry with

him a portrait of the one whose picture he wished, and he secreted two *cartes de visite* in an inside waistcoat pocket. These were never seen normally by the mediums. He relates: "Two thin canvases stretched on wooden frames and covered with thin paper were placed face to face and fixed up in the window. The blind was drawn to the top of the canvases, and curtains were hung up in my presence on either side. The window has a southern aspect, and the light coming through the two semi-transparent canvases is sufficient for the purpose of taking notes and seeing everything that goes on. The bottom of the canvases rests on a small oak table. May Bangs sat on my right side facing me, and pinching together with her right hand one side of the canvases. Lizzie Bangs does the same on the other side of me. I faced the middle of the canvases, about two and a half feet from them. After a few minutes the canvas assumed various hues, rosy, blue, brown, it would become dark and light independently of the sun being clouded or not. Dim outlines of faces occasionally appeared in different parts of the canvas. We had been sitting forty minutes when the right and left edges of the canvas began to darken, and the face and bust suddenly appeared. It was finished in thirty-five minutes, i.e., one hour and fifteen minutes from the time we sat down. On separating the two canvases, it was found that the picture was on the farther side of the one nearest to me, and the material was quite damp. The other canvas which had been pressing against it all the time was unsoiled. The stuff comes off on the finger, a smutty oily substance. This negatives the supposition that chalks or pastels only are used. The likeness to the *cartes de visite* in my pocket is not remarkable, but there are points about it which show that the invisible workers had access to these photographs."

This was a first experience, and, determined to try again, he made a second appointment, and carried a different picture of his friend, a profile, and secreted it in the same way. On this occasion the face and bust appeared in fifteen minutes. The sitter was looking at the *back of the picture* as it developed and the profile was looking to the right. When nearly finished the two canvases were lowered on to the table, and just as they were about to separate and examine them, one of the mediums had a psychic message to the effect that this portrait was particularly intended for Admiral Moore's wife, and that she would like it better if it was represented in the pose in which she knew their friend best. "Up went the canvases again to the window," says the Admiral. "I found that the whole picture was changed round so that the profile looked to the left instead of to the right." The medium remarked, "She says she cannot put in her hand." On the *carte de visite* in the sitter's pocket there was a hand supporting the cheek. "The finished portrait bore a very close resemblance to the photograph. Not

a slavish copy, however; the pose is more upright, the face spiritualised, and the dress not exactly the same. There is a firmness and decision, and an appearance of calm and contented happiness in the face which is absent in the *carte de visite*. It is a work of art, and I can only say this of one other such psychic pictures in my possession."

Consider this remark with a note by an observer of the Dean Liddell face, who, comparing it with a sculptured bust at Oxford, says: "The only difference is one of expression, the austerity in the sculptured face being replaced by gentleness and benignity in the 'spirit' portrait."

Admiral Usborne Moore notes (and this is useful for our study) that the pictures would change and alter after they were taken down from the window. (By the way, the window was carefully examined by him and found on every occasion to be carefully fastened; he was also free of the room before any sitting.) He says: "In one picture, after removal the colours deepened a little, flowers were added to the embroidery of the dress, a ring was put on the finger of the left hand, and the picture acquired a general appearance of greater richness and finish." He also found that his *mental* thoughts regarding the finished pictures were answered while they were still in the medium's dwelling. "I mentally desired," he says, "that a locket should be made larger, and that the monogram should be impressed upon it. Nobody was present when I thought this, the mediums were away, but on visiting again the next day, I found that the *monogram had been imprinted on the locket* (the mediums had previously seen such a locket), and the locket itself had been enlarged. Shadows had been added, improving the picture." He notes that while this particular picture was in process of development, a light, pattering noise was heard on the canvases like fine sand thrown upon paper or glass.

These canvases were large—some 40 by 30 inches—and the pictures came in full light in the presence of the sitter, under circumstances repeated so often that every avenue of fraud was explored. Another account of a sitting with successful results with these same mediums can be found in "Neither Dead nor Sleeping," by May Wright Sewall, a well-known American educationalist. I have thought it worth while to quote rather lengthy extracts from Admiral Usborne Moore's accounts, as the process in some aspects throws light on the Christchurch appearances. Power was needed, supplied by the mediums: materials and time were required: a focussing point (the photograph in the pocket) was necessary: a process of gradual emergence was noted. The thought of the sitter could play upon it, and his thought was responded to. It might be easy to take any one of these processes by itself and tear it to pieces in destructive criticism, but the whole of the circumstances must be considered in a fair judgment. So in Christchurch, we may

call it coincidence, and attribute the result to some unknown "natural" factors, but this tells us nothing. Knowing, however, the power of thought between the living, and the proved interaction of the thought of those who have passed on and the living, we may hazard that the Dean's loving thought still gathers round the shrine in which he worshipped, and that this has insensibly expressed itself in his very features on the plaster work.

(One of the Misses Bangs' pictures can be seen at the London Spiritualist Alliance Rooms.—Editor.)

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The attention of subscribers is drawn to the special offer made on the back of the index page; also to the intimation concerning the formation of a Young Members' Branch of the College.

SPIRITUALISM, AND THE NEW NATURALISM.

Lecture delivered at B.C.P.S., May 27th, 1931.

By R. DIMSDALE STOCKER.

That Spiritualism is rapidly making headway, it is, I believe, quite superfluous to inform this assembly. You are fully aware of the fact. But when I add that Spiritualism is still exposed to a considerable amount of misunderstanding and misrepresentation, you will not accuse me of uttering a falsehood. On the contrary: you will merely agree that I am restating a commonplace.

Spiritualists, indeed, have always been accustomed to receive reproaches; and though nowadays their traducers are somewhat less obtrusively uncivil and abusive than formerly, they are fully prepared to incur widespread obloquy and contempt. Perhaps it is as well. There are certain dangers in becoming too respectable! Sometimes, even now, we are alleged to be necromancers; dabblers in witchcraft and black magic. Then we are dangerous! At other times we are dismissed as a pack of deluded simpletons. Then we are supposed to be nothing but a lot of sentimentalists and quarter-wits.

There is, however, still another kind of antagonist who calls for mention; he is not the person who, while he may be ready to admit the existence of some of the facts with which we concern ourselves, nevertheless attacks Spiritualism on the ground that it is based on misunderstanding; and that it is simply a relic of "*super-naturalism*." Such facts, we are told, in so far as they exist, can be accounted for on the hypothesis of telepathy; and that, we are given to understand, is explicable on a merely physical, or quasi-physical, theory.

Now, in these "enlightened times," very few people, I imagine, care to be ticked off as "*super-naturalists*." Even churchmen, like Dr. Barnes, appear to repudiate such an appellation. The term, it must certainly be admitted, is attended by considerable ambiguity. But its usage, as a rule, is reserved for what is assumed to have no rational status—no serious claim upon intelligent or thinking people. By "*supernatural*" indeed many persons seem to imply what, in their estimation, has no actual existence whatsoever.

This is exceedingly unfortunate—and mainly for the following reasons.

The average person cannot be said to have made up his mind on quite a variety of questions. And this is doubtless owing to the fact that he regards all attempts to do so as so much waste of effort. Theories are always changing—at one moment he is expected to be a pragmatist, at another time, he is told "*creative evolution*" is the master key. Then comes behaviourism—or relativity.

Nevertheless he is practically disposed. And those subjects upon which he feels it is possible for him to reach a conclusion, naturally fall into one category; that of the *natural*. And if they are to be understood at all, he expects to find that they possess a rational appeal. It is precisely for this reason, and this reason alone, that he is apt to reject many assumptions which, while he is told they are popular and intelligible, in reality fail to carry any serious conviction.

Thus, your modern man is commonly inclined—for example—to style himself an “Evolutionist.” *Evolution* has an encouraging sound in his ear; and most people need encouragement. Moreover, *Evolution seems* sensible. At the same time, though he may be impressed by some of the arguments that are adduced in favour of “natural selection,” it does not follow that he has either studied Darwin or that he therefore endorses all that Sir Arthur Keith has to tell him. Nor is it evident that he is convinced that anthropology, as expounded by that eminent authority, has pronounced the final word on the origin and nature of mankind.

The man in the street is much libelled. His ignorance used to be proverbial. But he is a docile enough fellow. In the first place, he has profited in no small measure by the instruction that has been imparted to him. Having been taught, for instance, to look back and down on the past of the human species, he is now inclined to consider himself as vastly superior to the primitive man.

But, to do him justice, this undisguised contempt for his humble ancestry is compensated in some degree by a lurking suspicion that what he has learned is but half the truth; at best one version only of the story; and that if even apes, who were somehow “fed up to their eyes” with a sense of their miserable lot, did manage to transform themselves into nasty savages on earth—there is really no telling whether ordinary, average people (like you and me) might not be able hereafter to change themselves—if not into angels—at any rate into spooks!

Man is afflicted, in short, with an inferiority complex! That is the truth. And while, intellectually speaking, he is compelled to realise the extent to which the human species has exercised mastery and dominion over its material environment, man cannot resist the inference that the destiny that awaits him—if only it comes to pass—must be fraught with the most momentous and significant consequences. Hence, his open-mindedness.

And man is only logical. For if the past is a reliable guide, there is certainly ample ground for assuming that the future has some surprising disclosures in store for us.

But what of the past?

“ Children, behold the chimpanzee,
 He sits on the ancestral tree,
 From which we sprang in ages gone.
 I'm glad we sprang, had we held on
 We might for aught that I can say
 Be horrid chimpanzees to-day.”

(O. HARFORD.)

Well, that spring, to be sure, was an exciting little episode. Much has come of it. But what, upon mature reflection, I am uncertain about is: *Who really took the spring?*

The poet, you see, is evidently a simple-minded person, who is inclined to assume, like Sir Arthur Keith, that it was the chimpanzee himself. He takes what he believes to be *facts at their face value*. Now, if that was so, all I can say is that the ape took a leap in the dark. He turned a sort of biological somersault and thereby achieved a psychological transformation. That is what we are given to understand. All of which looks very like a miracle!

But such a miracle, we are gravely assured, not only happened. It was *natural*. And though we may not *believe* it (as we would believe ordinary miracles) we can actually describe the process by which it occurred.

To begin with, it did not happen all at once.

Thus, for many a long year there must have been millions of men almost exactly like monkeys—just as to-day there are millions of monkeys almost undistinguishable from men.

Indeed, in those days it was probably more difficult to detect the ape's resemblance to his human descendant than it is now to discern the average man's dissimilarity from his simian progenitor!

Very likely! For all that, I am the least little bit dubious as to whether it really *was* the ape that took that leap at all! Is it not possible that the man-in-the-street may be inclined to agree with me? And that he too regards this interpretation of what is alleged to have occurred as a sort of unauthentic myth?

Probably, the theory arose in this way: by confusing the ape with the cat. Both have been sacred animals. But the antics of the cat, and its propensity for jumping, have always been invested with tremendous import. That was as it should be. Cats know what they are about. And nobody yet—so far as I know—has accused them of wishing to be anything different from cats.

Apes, it seems, were less sagacious. They repented of their determination to remain in that state which nature had ordained for them. That was certainly a pity. Consider the result!

But, for my own part, I do not believe that the ape ever took that jump at all. Anyway, if it did, it was a singular specimen of the species. And, strange to relate, nobody has since observed any subsequent ape attempting to repeat such an experiment.

No. The actual chimpanzee is far too prudent to wish to incur the risks that such a jump would have involved.

My own view is this: That if any leap occurred, it was an invisible being who took it; and that being was *man*—the potential man—who was able to appear simply because he intended and willed to do so!

But here we are "up against" the conceptions that are current in biological circles. "How," it is asked, "could man—who did not yet so much as exist—*will* that he should be? Is not *will* the product of the organism? And, until that organism had changed, how could man be? Ah! that is the weak point!

For the real question is not: how could the grin exist without the Cheshire cat, but was not the cat already jumping out of the bag? In other words, did not man already exist?

The answer is obvious.

To the eye of science, man certainly did not exist for long, long ages. For centuries upon centuries, the cosmos continued to perpetuate itself without man, who got a look in, so we are told, only when evolution had reached a comparatively advanced stage.

Why, indeed, he should have come upon the scene at all is really a trifle problematical. But he came—he "emerged"—and ever since he too has "evolved" upon similar, though somewhat more complicated, lines.

But it is the appearance of man, whose terrestrial pilgrimage is indissolubly allied with his natural ancestry, that seems to necessitate some revision in our conception of the natural.

Man, like other living creatures, fulfils many functions which can be dealt with according to the principles of chemistry, physics and biology. The structure of his organism, for instance, is obviously regulated by laws which are responsible for the existence of plant life and animals. But there are many aspects of his life that transcend the resources of orthodox science to account for. Even the fact that man has been accorded a place in the natural order at all, may well seem strange—if not inexplicable.

Consider, for instance, the way in which nature has contrived to accommodate the human species. It must have cost her considerable inconvenience! Thomas Hardy was a pitiful man. he was very sorry for poor dame Nature.

Nature is sometimes said to be quite indifferent to man. So it appears. She is as willing, seemingly, to turn out the brain of an idiot as that of an Einstein. Yet the strange thing is: that, if she herself is without preferences, she is still prepared, under certain conditions, to produce a brain with the requisite convolutions which will enable an Einstein to incarnate. She seems also to be ready to meet the emergencies of those who subsequently disclose psychical gifts of an exalted order. These

gifts seem to necessitate a physical instrument in order to manifest. Ectoplasm, by the way, seems to be an entirely natural substance.

Nature, it is often said, has no will—is unconscious of ends: is blind—and at best follows “biological” direction. If that is so, however, we may well ask: how comes it that the works of nature exemplify increasing complexity of organisation?

Physically speaking, it is true, a clod of earth and the brain of a Shakespeare may have the same components. But their respective *organisation* is widely different. That organisation is a question of quality, purpose, function, *mind*.

What do we find? That structure and function proceed hand in hand. Both are closely allied. But structure is modified and influenced by laws which regulate life and mind. Structure is not explained merely on mechanical principles. The laws which regulate structure cannot be abstracted from those which regulate function. In other words, structure is subordinate to the requirements of life itself.

Directly we grant this, the argument for deterministic materialism collapses. For structure, we can see, more and more clearly, is influenced, and *increasingly* influenced, by function, purpose, intelligence and mind.

This, of course, was repudiated by the old determinism, which, exalting the mechanics of nature, professed to interpret all phenomena, physical, material and spiritual alike, as the resultant of the fortuitous concourse of material particles. The cosmos, by a process of attraction and repulsion, not only put itself together, but also ran itself automatically.

That view is no longer entertained. Guidance, direction, purpose are there. The only thing for us to consider is: Can we reconcile this fact with naturalism? Well, it depends. If by “naturalism” we mean *materialism*, obviously we cannot. For so long as we confine ourselves to quantitative estimates and restrict ourselves to facts which are apparent alone to the senses, we must perforce either ignore the existence of conscious phenomena altogether, or regard such phenomena merely in the light of by-products of physical events.

This has often been done. And the inevitable result, I submit, is to land us in a spurious naturalism that is bound finally to face facts which imply an equally unintelligible supernaturalism.

The only alternative to this course is to *revise our conception of the natural*. In which case we are compelled to realise that by *natural* all that we can mean is the *real*, and that reality is not limited to our abstractions and categories, but must somehow comprise and include *all* aspects of knowledge and research.

As for the physical itself, its claim to natural treatment seems to go without saying. Yet the findings of the new physics suggests that even here the natural has come to possess a new—

and, one might almost say, a *metaphysical*—significance.

Let me read this passage from Prof. Sir A. Stanley Eddington's "The Nature of the Physical World":—

"I am standing on the threshold about to enter a room. It is a complicated business. In the first place, I must shove against an atmosphere, pressing with a force of fourteen pounds on every square inch of my body. I must make sure of landing on a plank travelling at twenty miles a second round the sun—a fraction of a second either too early or too late, the plank would be miles away. I must do this whilst hanging from a round planet head outward into space, and with a wind of æther, blowing at no one knows how many miles per second, blowing through every interstice of my body. The plank has no solidity of substance. To step on it is like stepping on a swarm of flies. Shall I not slip through? No, if I make the venture, one of the flies hits me and gives a boost up again; I fall again and am knocked upwards by another fly; and so on. I may hope that the net result will be that I remain about steady; but if, unfortunately, I should slip through the floor or be boosted too violently up to the ceiling, the occurrence would be, not a violation of the laws of Nature, but a rare coincidence. These are some of the minor difficulties. I ought really to look at the problem four-dimensionally as concerning the intersection of my world-line with that of the plank. Then, again, it is necessary to determine in which direction the entropy of the world is increasing, in order to make sure that my passage over the threshold is an entrance, not an exit.

"Verily, it is easier for a camel to pass through the eye of a needle than for a scientific man to pass through a door. And whether the door be barn door or church door, it might be wiser that he should consent to be an ordinary man and walk in, rather than wait till all the difficulties involved in a really scientific ingress are resolved." (p. 342)

Then our conception of the *mental* aspect of life has undergone a decisive and radical change. For whereas half a century ago psychology was assumed to be susceptible of more or less exclusively physiological treatment, and to be dependent on bodily states and processes, nowadays mental manifestations are regarded as being entitled to *psychological* interpretation. And though it is realised that the body may react upon the mind, the suspicion is prevalent that the body itself is regulated by laws which, if unconscious, are, nevertheless, fundamentally *mental*.

There is, in truth, ample evidence for this. I need not dwell on the principle of suggestion; nor is it necessary for me to remind you of the extent to which the modern physician is prepared to realise that *health* is governed by *thought*, and the importance of spiritual ideals in effecting recovery from many kinds of disease. All this is well known.

But the fact remains that, whereas it is possible with "suggestible" persons to cultivate a habit of healthy-mindedness, by means of psycho-therapy, we still need to know much more about "suggestion" and its works. How is the benefit which "suggestion" professes to produce effected? Is it merely by the successful appeal to the sufferer's own psychology? or is it by releasing energies which enable him to contact conditions which conduct us to psychic and higher levels of nature?

Here the serious inquirer is out to get facts. What facts does he seek?

Such facts as he is informed Spiritualists deal with: facts which show that man is not merely a promoted ape, but that he is a human being, with faculties which enable him to live, grow, and develop in such a way as to qualify him to gain experience and profit by it.

Such experience, he feels, is at present immature. So it is. But what he needs is to feel that this experience has a *meaning*, and that this meaning bears some relation not only to outward and visible things, but also to that side of life which has insight and imagination assure him is no less actual and valid.

What does he find? That the origin of life is *not* explained by the known; that the origin of his life lies in his conscious experience; that this experience, which is conditioned by the natural order, transcends all resources of physical description, and that the only intelligible explanation lies in consciousness itself.

And what of consciousness? Is it not natural? Yes. For consciousness is rooted in the unconscious existence which links us on the one hand with all natural things and events. Yet as consciousness rises and deepens, consciousness becomes increasingly rational, and while it finds in the outer order warrant for its affinity with nature, it discovers, *within itself* its only ultimate warrant and validity. This rationality of the mind is also *natural*.

But its naturalness comes not from inductive analysis—but from that authentic source which is spiritual. Man *lives*, in other words, not merely the existence which is reconstructed for him by science, but also in the light of that profounder consciousness through which he is capable of realising that he is a *self*: a responsible, moral and spiritual being, whose nature, though it be linked with the external order, is essentially invisible.

By psychical research, by investigation, by knowledge therefore, man comes to confirm this conviction. But the conviction itself, while it is susceptible of demonstration, is born of man's own experience, which, reaching out into the infinite future, stretches back into an unfathomable past long prior to the birth of creation.

The world may be natural. But more natural than the world, or any scientific hypothesis of the world, is the intuition that what man so apprehends is due to his own intrinsic nature. That nature, it is true, may be veiled from the intellect. It may elude man's sagest speculations and theories. But at long last, what man discovers is that the contacts which he makes between himself and reality, tend to assume a natural aspect, and such naturalism, re-inforced by the reason no less than by the appeal to experience, finally provides and culminates in an intelligible and satisfying clue to universal history.

Naturalism, in the past, has generally stood for a mechanistic as against a teleological, view of things. That view is rapidly dissolving before our eyes. Freedom, we are told, is no longer merely an ideal for man. It is, on the contrary, exemplified in the very behaviour of the electrons and protons themselves. No matter how uniform the laws of nature may appear, these uniformities are not imposed: nor are they incompatible with some measure of spontaneity on the part of electronic entities, which at least invalidates the outworn metaphysic of determinism.

All this, which seems to have a primarily theoretical interest, has intense significance for us. For while we hold that man's life is proceeding essentially on higher levels, we nevertheless feel that his temporary association with his immediate environment is not purely accidental: that it has happened—not by inadvertence, but through an inextricable affinity between himself and this humbler aspect of creation.

Why has man evolved here? We ask.

Because, it would seem, the spirit within man needs to avail itself of such resources as only earth life can give.

This is not to say that earth life can ever explain man to us. It cannot. At best, earth life is but the means, the condition, under which mind and spirit are manifested at this present stage of experience. Yet this stage, which has familiarised us with law, suggests that life, throughout, on higher as well as lower planes, is subject to inevitable development, and that such development, while it ensures enhanced scope and freedom, is regulated by order. Yes. "Order is heaven's first law." And that is why the *realm of nature* assumes a "natural" aspect.

It seems to admit of no exceptions. Yet changes and variations are always occurring: and among these, man is himself the greatest.

But such changes have causes: and the causes lie in the mind: in intelligence, guidance and volition which come from beyond—which bring increasing freedom, initiative, direction and volition into manifestation.

All this "emerges" *naturally*. Just as chemical compounds are built up and molecular forces contribute to gradual evolutionary progress—so man, by the exercise of his latent, but

inherent powers, acquires the capacity to exercise lordship and dominion not only over nature, but also over himself.

In the degree that he does this, he realises two things:—

- (1) That it is by natural means that he achieves his conquest; and,
- (2) That his conception of the natural is enhanced and extended by the insight and understanding which emerge from the human and spiritual region of his own being.

Hence it is that science to-day is more and more approximating to an æsthetic interpretation of natural phenomena.

More and more it is the *mind* of the *scientist* that is coming to be regarded as the essentially significant factor in scientific thought. And this is transforming our whole outlook upon life.

For this reason, the “New Naturalism,” as I have called it, having once and for all abolished the arbitrary and unwarranted distinction between the “natural” and the “supernatural”—having demonstrated that evolution is possible only through intelligent integration, direction, provision of ends and guidance, and that by discovering and co-operating therewith man may himself realise his true nature and destiny,—this naturalism—will more and more reveal the supreme secret whereby mankind will enter upon a new phase of growth.

That phase, we may confidently predict, will be that to which, for these many years, the facts of Spiritualism have pointed.

Psychical faculty will increase. Continuity of life beyond the grave will receive universal acceptance.

Depend upon it, these facts will be incorporated in the new naturalism—which, while it will discredit the concept of the “super-natural”—will make *all natural* things physical and human,—if not super-human—increasingly familiar, reasonable, and real.

The era of the New Naturalism has dawned: and Spiritualism has prepared and made ready the way.

The long dark band on the left represents the invisible infra-red region. The narrow white band represents the visible portion of the spectrum. It is about 1-12th of the foregoing. The still smaller dark band to the right represents the invisible ultra-violet region.

The photographic plate, though very sensitive to the visible rays, is not so to the invisible; the infra-red rays destroy a photographic impression, but never produce one. This peculiar property is limited to the infra-red, for the visible red rays can, with a sufficiently long exposure, impress a plate. The experiments conducted by Dr. Osty should prove whether the laws of crude matter are applicable to laws relating to vital properties associated with dismembered vitalism, or exteriorisation, from the body of a medium. Distinct manifestations of energy are observed to proceed from all living beings, such as electricity, heat, light, etc., all known to physicists. We are profoundly ignorant of the nature and mode of action of mediumistic energy under the name of "vital forces," and the amazing complexity of life and mind and its directing power over matter. We know that a region of unconscious life constitutes the greatly preponderant part of the existence of human beings. The physiologist and the philosopher see matter, life, and mind continuously in action, and recognise the true directing principles which *direct* phenomena which they do not *produce*, and those physical agents which *produce* phenomena which they do not *direct*.

Presumably Rudi Schneider is capable of producing "an invisible substance which could not be photographed," and this is psychically controlled.

Invisible radiation is not called "light," yet it would be too much to assume that animals are incapable of visualising dark radiations, for we know many can find their way in the dark. It may be truly said that there exists dark light and silent sound, which the eye and ear do not perceive, but which instruments and re-agents can reveal to us. The eye is not organised to accumulate impressions, but the photographic plate can do this. No totally dark bodies exist in Nature; each is surrounded by its own halo, aura, or atmosphere. Notwithstanding the extreme sensitiveness of our eyes, they are imperfect instruments, and the short amplitude of some waves, and the great length of others, prevents us from perceiving them.

Phosphorescent matter is often seen during a dark séance, and no doubt phosphorescence accompanies a considerable number of reactions. It was originally thought that the only chemical reaction known to produce phosphorescence was the slow oxidation of phosphorus; hence the derivation of its name. We are familiar with this peculiar light from which no shadows are cast. It can be produced by heat and light and also independently of light by such physical excitants as electricity and

friction. There is also an invisible phosphorescence incapable of impressing the eye, but capable of impressing a photographic plate. Whenever matter is dissociated, there is a liberation of energy, and phosphorescence represents the transformation of various energies (of which only a few are known) into light.

Rays of light and electricity and the causes of phosphorescence being atomic, so to speak, energy immediately comes into existence without having first to pass through molecular movements, as is the case when light is produced by heat through incandescence. There are doubtless certain excited reactions which give to the atoms of a body an instability which precedes exteriorisation or dissociation, and we are still unacquainted with the form of mediumistic energy associated with these reactions set up in the human body under the stimulus and control of Mind.

We must admit that the forces of Nature are not limited to the small number of those with which we are acquainted. We await further reagents to disclose the unknown ones, and because an ordinary photographic plate is not impressed we cannot assume that there is no material substance within the focus of the lens. The light utilised in photography scarcely represents more than about 1-20th part of the solar spectrum, and reagents strongly impressed by one radiation are immune to another. Down to the absolute zero of temperature all bodies radiate invisible rays of light, and we are all surrounded by a luminous atmosphere which we cannot discern. If we could discover a reagent sensitive to these greater wave lengths, we could photograph a living body in the dark without any other source of light than the invisible rays it is emitting. When we remember that about 99 per cent. of the radiations projected by the best sources of light are invisible, and therefore useless as light, we realise how limited is the knowledge we have of those invisible rays, such as the infra-red radiations of long wave length belonging to the greater part of the whole spectrum.

In a general way it can be said that the infra-red radiations are more penetrating than those of the visible spectrum for they are capable of passing through opaque bodies, although they are not of the same category as X-rays or wireless waves. In the study of radiations we have such strange phenomena as light added to light producing darkness; and darkness added to darkness producing light.

When a pencil of visible light is projected on to a dark body that body is only rendered perceptible by the rays that it reflects. Certain screens possess the property of eliminating the visible and allowing only the invisible rays to pass. If a pencil of this invisible light is projected on to a dark body, this body will reflect it as it would ordinary light; it is, however, invisible to the eye, but a phosphorescent screen can take its place. Sulphide of zinc is sensitive to the infra-red rays as is also

sulphide of calcium. Dark radiations, say from a totally enclosed heated lamp, and dark radiations of the sulphide produce visible light in a dark room and this light is strong enough for an object to be photographed with a long exposure.

All heated bodies emit dark infra-red rays and indeed no part of the spectrum is entirely devoid of calorific action.

If rays of different intensities are allowed to fall upon the microscopic wire of a bolometer* its electrical resistance varies and is measured by the deflection of a sensitive galvanometer.

Instruments are available which will measure the 100,000,000th part of a degree.

Perhaps an instrument of this type will be used in the research work of Dr. Osty in conjunction with infra-red rays and the result, let us hope, will add further knowledge of what Sudre calls the ideo-plasticity of matter and energy, namely the faculty of a medium to transform or emit matter and energy by dissociation.

Meanwhile let us be grateful for all advances towards a clearer correlation between physics and metapsychics.

* Bolometer. An instrument devised by Professor S. P. Langley (U.S.A.) for measuring very small amounts of radiant heat.

A REMARKABLE "BOOK-TEST"

RECENT BOOK TEST THROUGH THE MEDIUMSHIP OF MRS. GARRETT
at British College of Psychic Science.

Sitter: Unknown to Mrs. Garrett. Stenographer: Miss Shafto.

A member writes:—

I had a marvellous piece of evidence from the Other Side during my last sitting with Mrs. Garrett, about the middle of August. My boy came through at once, and after giving messages, he mentioned several times that his mother was still full of sorrow and grief, and could not be consoled, although he was always at her side.

He then said the following:—

Medium: This is specially for Mother. I mean it specially for her. She has a book in another language next to her bed. . . .

Myself: No, that is wrong. She only reads English.

Medium: No!—No! She has another book, in another language there. I do not know which; it's in another language. . . .

Myself: I am sure this must be a mistake. I do not know of any other book.

Medium: Yes; yes. There is a book in another language next to her bed, and tell her to look at page 23. The last two paragraphs on this page are *specially meant for her*.

Myself: I am sure this is wrong.

When I came home I told my wife, and she said: "This must be wrong, as I have only English books beside my bed." Suddenly she exclaimed: "Wait a bit—here is a book I bought the other day, in French, '*Le malade imaginaire*,' by Molière, but I have not read it."

We then opened the book, and found on page 23, the two last phrases at the bottom of the page were as follows:—

. . . *et je suivrai vos pas pour vous démontrer toute la tendresse que j'ai pour vous* . . .

. . . *oh, ma mie, vous me fendez le coeur, mais de grâce, consolez-vous.*

(. . . "And I shall follow your footsteps to prove to you all the tenderness I have for you. . . .

Oh, my dearest, you are breaking my heart, but pray do console yourself.")

Neither my wife nor myself have read the book. My boy spoke French fluently.

This is a splendid piece of evidence, brought by a young man who was exceptionally devoted to his mother, and would naturally suffer through her continued grief, and who chose this way of sending her the most loving and reassuring message.

The above is certainly not tapping the unconscious mind, as neither the lady nor the gentleman in question had read the book.

For private reasons we do not give the name of our correspondent, but should anyone wish to know it, Mrs. Muriel Hankey is authorised to give the same to anyone who wants to know it for corroboration of the above.

* * * * *

THOUGHT.

What is the fire-mist but a thought,
A figment of the fevered brain?
Without thy thinking it is naught,
Insensible, inert, inane.

And though the thought be wise and warm,
And from its womb a world arise,
And in the world strange monsters swarm,
And grow to men with human eyes.

Still, thought is the creative force;
And though the forms of thought decay,
Ne'ertheless, the spiritual source
Of thinking will not pass away.

Brain cells? These, too, in thought exist,
How then can Thought on these depend?
The force of Thought will still persist,
Although these things of thought do end.

RONALD CAMPBELL MCFIE.

The collateral facts which make it invulnerable are the thirty cases of recognition of living friends by the supposed George Pelham. If the incident of non-recognition had been an isolated incident, opponents might well have invoked the well-known hypothesis of telepathy by which sensitives can read, often easily, in the subconsciousness of their consultants and, more hardly, in their conscious mentality. In this instance it would have been legitimate to suppose that the medium in trance personifying the spirit of George Pelham had been unable to capture the information necessary for mystification because the consultants had them in their minds, or, on the other hand, if they had not thought of them, that the medium might have got them from their subconsciousness.

This explanation would seem to be "dragged in by the hair," but anyhow it could not have been completely eliminated, so that the incident in question would have been lost to spiritist identification. But happily this specious explanation is deprived of all value by the fact that the non-recognition of Miss Warner is an integral part of thirty other incidents of the other living friends of the communicator. The sitters had present in their minds the names and qualities of these friends precisely like Miss Warner. Therefore, if the hypothesis of personification is applicable to the non-recognition, then the thirty other cases of full recognition are inexplicable.

It follows also that this admirable series of collateral episodes serves not only to eliminate the sophistical explanation, but also to show how practically doubtful are the supposed natural explanations on which our opponents are so insistent. These explanations, though they cannot be altogether eliminated, are nevertheless ill founded in 75 per cent. of cases.

It will not be long before seekers who have real scientific intuition will perceive that the solution of the problem relating to the genesis, subconscious or intrinsic, of spiritist identification depends on a careful examination of each case, taking account of all the incidents and all the elements bearing upon it. The analysis must take into consideration the conditions under which it develops, and more especially the particular characteristics of the mediumship by which it is obtained. Generalised and pre-formed, theories which aim at complete explanation, have no value.

A second example in favour of the thesis which I advocate may be drawn from a remarkable case of "metagnomy" studied by Dr. Osty. It is the well-known "Lerasle" case. I draw the summary of this from the *Annales des Sciences Psychiques*, 1914, p. 97 and 1916, p. 130.

On the 18th of March, 1914, M. Mirault, residing at Cours-les-Barres (Cher) informed Dr. Osty that an old man who had left his home for his daily walk, had not returned, and that for fifteen days had been sought in vain. His relations and

friends, and afterwards eighty persons convened by the mayor, had methodically searched the environs without result.

M. Mirault sent Dr. Osty a neckerchief, asking him to consult one of his clairvoyantes. Dr. Osty presented the neckerchief to Mme. Morel without telling her anything. The somnambulist described minutely the person of the old man, the manner in which he was dressed, the locality he inhabited, the direction he had taken on the day that he disappeared and said at last that she perceived the body in the woods, near a water-course surrounded by thick undergrowth. New search was resumed under these directions, and the body was discovered. All that the sensitive had described was scrupulously accurate, except this one detail—that she had seen the body “lying on its right side with one leg bent under it,” whereas it was lying on its back with both legs extended. In the course of three consultations this vision was presented in an identical manner. During the second interview the somnambule had added the details: “He does not go far into the wood . . . feels tired, lies down, sleeps, and dies.”

The three erroneous visions should be borne in mind concurrently with the last quoted phrase, because of its high theoretical importance, as I shall now demonstrate.

I will first note that the episode constitutes a classical case of real metagnomy in which there is no trace of intervention outside the mind of the sensitive. But as soon as we seek to discover what form of metagnomy is best adapted to explain this case, we feel perplexed and embarrassed since the incident of a triple erroneous vision tends to exclude all the forms of metagnomy properly so called.

For, if we consider this a case of “vision at a distance” it is difficult to imagine this single error in an otherwise exceedingly accurate case. This shows that this form of metagnomy must be given up.

For the same reason we must exclude the idea of the exteriorisation of the “fluid body” of the sensitive. This “travelling clairvoyance” would equally have perceived the corpse in its true position.

Neither can the hypothesis of telesthesia help us, for if the neckerchief had served to establish “psychometric rapport” between the sensitive and the corpse, the percipient should have seen the actual fact.

Nor is the hypothesis of “memory in things”—“psychometry” or “tactile metagnomy”—of any greater help, since the neckerchief could not hold any trace of events which had taken place since the old man had used it for the last time.

Finally the ignorance of relations and friends eliminated the hypothesis of a supposed “psychic rapport” between the subconsciousness of the sensitive and that of any living person.

There remains only the hypothesis of a spiritist psychometry, according to which the influence of the neckerchief would have served to make *rapport* with the spirit of the deceased, putting the sensitive in a position to transmit telepathically a succession of pictographic images with the purpose of guiding her to the discovery of the body.

This shows that the triple error is transformed into an admirable inductive proof in favour of the spiritist interpretation of the facts. On the hypothesis that the real informer was the spirit of the deceased, everything contributes to the supposition that the erroneous pictographic image perceived by the clairvoyante was actually the reality transmitted by the deceased at his last remembrance of the moment when he had lain down on his right side, gone to sleep, and passed from sleep to death.

This is logical; in the first place because to place oneself on the right side is natural to those who wish to sleep, and, secondly, because the spasmodic movements in death by which the deceased ends by lying extended, is the final position of stable equilibrium which a body agitated by convulsive movements tends to assume. When this took place it is natural to suppose that the dying man was comatose, and, in consequence, remembered nothing of such movements. There is therefore nothing more natural than that he should transmit three times the pictographic image of the body lying on its right side with one leg bent, which was the veridical image of his last earthly remembrance.*

If this version of the acts is received as the only one which really explains them, the triple error of vision in the midst of perfectly accurate details, it becomes an excellent proof of the probable intervention of a power external to the sensitive, even in numerous cases of supposed "tactile metagnomy."

A third example in favour of the same thesis is furnished by a well-known case which aroused much interest when first reported. I have given a description of it *in extenso* in my Monograph on the *Enigmas of Psychometry*. It is set forth by the protagonist, the Australian banker, Hugh Juner Browne, who had the misfortune to lose his two sons in the course of a yachting cruise on the Melbourne coast. When the boys did not return, their parents were much disturbed, and had recourse to the healing medium George Spriggs, to obtain information.

* A very similar case is furnished by the celebrated Hydesville case, from which sprang the modern spiritualist movement. The knocks stated that the pedlar's body was buried in the middle of the cellar. Excavation proved that this had indeed been the case, for charcoal and quick-lime and some bones were there found. But when the wall which had been built across the cellar fell into disrepair, this was found to be a false wall, built three feet from the main wall, and in the space so shut off the nearly complete skeleton was found with the pedlar's pack. The spirit of the murdered man was aware of the first place of sepulture, but not of the second. (Translator's Note.)

Mr. Browne says:—

The medium came at 8 a.m., took my wife's hand, and soon fell into trance. He then asked: "Have you been to sea?" My wife replied in the negative, and the medium went on, "I find a great depression relating to the sea. In the course of the night you have been much agitated and have wept." (Correct.) He completed his diagnosis, and ended by saying, "Your trouble is connected with the sea." Then for the first time I made allusion to our preoccupation by asking: "Do you see a wreck?" to which the medium, still in trance, replied, "I cannot see whether they are in the spirit-world; but if you will give me some object which belonged to them to direct me, I may be able to find them." I gave him a little pocket-book which had belonged to my sons. He began at once in these words: "I see them in a small boat at the mouth of a river. There is one large sail and one small one hoisted. . . ." Not to prolong the description unduly, I will remark that the medium gave a minute description of the cruise up to the time of the wreck. This was confirmed by the father's enquiry. One of the Browne boys manifested by the mouth of the medium, furnishing further details of the disaster; among others that the body of his brother had been mutilated, the arm having been torn off by a shark. This last was confirmed in an extraordinary manner, for a shark was captured in which were found Hugh's arm with part of his waistcoat, his watch, and some pieces of money. The watch had stopped at 9 o'clock, the hour which had been indicated by the medium as that of the disaster.

Such is the essential part of the drama which plunged the family into mourning. We have now to note that although the medium held Mrs. Browne's hand between his own, he could discover nothing on the fate of the boys till he had been given the pocket-book used by them. This episode reveals clearly that the true purpose of the object is to establish *rapport* between the sensitive and the person, living or deceased, who is "fluidically" associated with the object. This condemns the hypothesis that relations and friends of the deceased transmit telepathically all the events of the lives which remain indelibly fixed in their subconsciousness, whence the sensitive draws them, thus giving the illusion of communications with the deceased.

The circumstance noted above refutes this hypothesis, for if the sensitive holding the hand of the mother could get nothing on the fate of the children, that shows that the lady's subconsciousness had not received telepathic information on the drama. To this negative proof there succeeded a positive one—that the medium revealed the whole circumstances as soon as he had the object which put him into relation and enabled him to reach the information desired.

When, then, did he draw them? To seek the answer according to the scientific method of eliminating unsustainable hypotheses this would result: It could not be from the pocket-book which could not contain details of a drama after the boys had gone.

From what has been already shown, it appears that the details could not have been drawn from the subconsciousness of the parents.

It could not come from any other subconsciousness, for the wreck had no witnesses.

It follows that the influence contained in the pocket-book served to establish connection between the medium and the discarnate personalities of those who employed him, conformably to what he himself stated in trance. This is confirmed by the communication following on the psychometric analysis, in which the deceased sons speaking by the mouth of the medium, furnished further details of the disaster, among other things the authentic and theoretically important incident of the mutilation of one body. Such are the deductions which logically follow from the facts; and as there are no other hypotheses in court, we should necessarily conclude that this third instance contributes with the others to demonstrate, that if a more penetrating analysis is applied to the classical cases of metagnomy, whose genesis is referred exclusively to human subconsciousness, we often reach definitely spiritist conclusions; and this by reason of matters of fact, slight and hardly noticeable themselves, which are, nevertheless, of high value, for they cannot be explained by any "natural" hypothesis.

Opponents should not forget this, and I specially invite M. Sudre to remember it, and, if he can, to take into consideration the episodes which I have now detailed, to refute (if possible) my conclusions.

* * * * *

Two generous friends having contributed to the publication of this translation in book form by Messrs. Stockwell, 29, Ludgate Hill, London, E.C.4, no further portion will be given here. They have done this, considering that so able a refutation of the personification hypothesis should be known to English readers.

(Editor.)

MRS. DUNCAN'S MEDIUMSHIP.

REMARKS ON THE REPORT OF THE L.P.L.

As reports of the London Psychical Laboratory have been published by *Psychic Science* in the issues of April and July of this year, we have thought it well to print the adverse report *in extenso*, and to give all pertinent details as presented by the Research branch published in *Light* of July 17th.

Despite Dr. Fielding Ould's and Miss Phillimore's distinct statements that no money was accepted after the fraud had been discovered, accusations continue to be made that this is incorrect.

We must be quite clear on this point. The L.S.A. and its Research branch have no endowment, and the fees of mediums must be met in whole or in part by the sitters. It is therefore assumed that all who take part in avowedly experimental sittings, such as these, do so *as experimenters*, and are prepared for an adverse or a favourable conclusion.

Experiment on physical phenomena is a difficult matter; Professor Crookes, Dr. Geley and others have found it so. To have mentioned any grounds for suspicion of fraud would have gravely complicated matters.

I was myself present at the experiment of May 1st, and gave a summary of results in *Psychic Science* next ensuing. It still seems to me that genuine results were produced, including Mrs. Duncan leaving the chair to which she was bound by sealed tapes, the seals being undisturbed at the end of the sitting. That is now irrelevant, but there was certainly a case for examination. But no one can rightfully complain that their money was taken for any other purpose than experiment.

When M. Meyer was asked if, in view of the risk of an adverse decision, he would still offer the appointment of Director of the I.M.I. to Dr. Osty, an appointment which carries with it sums compared with which the cost of sittings is derisory, he said: "I accept the risk. I know you for a sincere researcher. That is enough for me." Surely our people will not be less generously-minded.

It will be noticed that we have made no allusion to Mr. Price. His Report tallies in the main, apart from some inaccuracies, with the Report of the L.P.L. Council, and therefore his name can be eliminated from the discussion.

ADVERSE REPORT AFTER EXAMINATION BY LONDON PSYCHICAL
LABORATORY.

Investigations into the mediumistic claims of Mrs. Duncan, of Dundee, have been completed by the London Psychical Laboratory (the Research Department of the London Spiritualist

Alliance) and the report states that on nearly all points the conclusions are disappointing to those interested in psychical research.

In consequence of representations received from Scotland, the London Psychical Laboratory invited Mrs. Duncan to come to London and to submit her mediumship for investigation. Mr. and Mrs. Duncan accordingly agreed and entered into a binding contract to sit exclusively for the London Psychical Laboratory for a period of eighteen months. This contract the Duncans had no scruple in breaking.

The most striking phenomenon which Mrs. Duncan claimed to produce was the exhibition of "ectoplasm" and the Committee—which included Dr. Robert Fielding-Ould, M.A., M.R.C.P., Lord Charles Hope, and Sir Ernest Bennett, M.P.,—concentrated attention on the nature of this substance and the means of its production. Careful analyses were from time to time made, chemical and microscopical, by three competent authorities, and at last the Committee were obliged to believe that the so-called "ectoplasm" was an artificial substance produced by the ingenuity of Mrs. Duncan herself.

"It was proved," says the report, "that the material was swallowed by Mrs. Duncan at some time previous to the sitting and subsequently regurgitated by her for the purpose of exhibition."

In all, five fragments of so-called "ectoplasm" were obtained—the fifth being cut off while it depended from the mouth of the Medium and received into a dish.

RESULTS OF ANALYSIS.

Two of these earlier specimens were submitted for analysis. One authority described the substance as resembling tissue paper with traces of bacteria. The second report (February 9, 1931) was as follows:

"We have made a very careful examination of the material which was submitted to us, and we are of the opinion that it consists of paper, cloth, and such everyday materials mixed with an organic substance which is in every respect similar to coagulated white of egg."

The report on the fourth fragment (received in a prepared sterile container) was as follows:

"The specimen consisted of a piece of surgical gauze soaked in resinous fluid. The gauze consisted of typical cotton fibres. The resinous fluid had the odour of Canada Balsam or one of the pine resins." (April 10, 1931).

The report on the fifth fragment (April 15, 1931) was in similar terms,

The dried gauze, it is added, is in the possession of the Laboratory and can be seen by those interested, and a portion of the third fragment is still preserved hermetically sealed in pure spirit.

The report adds that on May 29, 1931, Mrs. Duncan left behind her in the dressing room a towel which was noticed to be made of a fabric resembling the third specimen of "ectoplasm." A piece was cut off and on comparison with the bottled specimen it was found to be identical in texture and pattern.

On May 29th the alleged control, "Albert," was asked if he would bring the Medium out of the cabinet under the red light and show the emergence and reabsorption of the "ectoplasm." The Medium came out to within about twelve inches of the red light while both her hands were held. She opened her mouth and "ectoplasm" was extruded by obvious movements of the mouth and throat muscles. It was about two inches wide and hung down about eight inches. After a few seconds the Medium, by movements of the lips and throat, sucked it back again. The material when extruded showed signs of having been folded by compression.

On June 12, the last of the sittings, Mrs. Duncan was asked to swallow a pill of sugar-coated methylene blue. She did so, and had any so-called "ectoplasm" emerged which came from the stomach, it would have been coloured blue, but at this seance none appeared—the single occasion during the whole series when there was a total absence of "ectoplasm."

"The Medium put out her tongue during the sitting," says the report, "and this was claimed by 'Albert' to be 'ectoplasm.' It was, however, only the Medium's tongue, which was quite clearly seen."

Being aware that the Committee were anxious to discover the nature of "ectoplasm" and the means of its production, Mrs. Duncan stated that her urine was abnormally full of albumen, and suggested that that condition was a peculiar physiological condition related to her "ectoplasm." Several specimens were obtained for analysis and these, on being tested by acidifying and boiling, always coagulated and the total specimen solidified.

A medical report stated that Mrs. Duncan did at one time suffer from nephritis which was accompanied by the usual symptoms, namely, presence of albumen in the urine and high blood pressure. In London, during the sittings, her blood pressure was tested several times and found to be subnormal.

An opportunity was awaited for the verification of this abnormal physical state, and this opportunity presented itself when Mrs. Duncan was in St. Thomas's Hospital with a septic boil on the wrist. Her urine was tested and found to be normal.

A signed medical report to this effect is in the possession of the Laboratory.

These facts and the appearance of the specimens supplied to the Committee suggest that these specimens were "faked" by the addition of white of egg.

PRECAUTIONS TAKEN.

The report explains the precautions taken by the Committee in the way of examination of the Medium before the sitting. Stress is laid on the fact that from the beginning of the experiment, every care was taken to respect the feelings of Mrs. Duncan, and not to hasten too rigid test conditions which might be interpreted by her as a doubt of her genuineness. It was observed that as closer vigilance was exercised and the test conditions tightened, including hand and foot control, phenomena rapidly lessened and finally came to a complete cessation.

For the seances Mrs. Duncan wore a one-piece suit which clothed the whole body, including the feet. It had only one opening at the back from neck to waist, which was sewn before the sitting. Buckram fingerless gloves were introduced and sewn to the wrist-bands. More than once, and apparently in trance, Mrs. Duncan got out of the dress, which was found apparently as it had been stitched on her before the sitting. Later, "code sewing" was used, and it was then found after the sitting that the original stitching had completely disappeared and that the opening had been re-stitched in a different manner.

"When so-called full forms appeared," says the report, they were indistinct in outline, resembling masses of 'ectoplasm' draped over a structure of some kind, which suggested the human form."

On one occasion three hands were seen, two of which were identified as those of the Medium, and a third, of a dark and apparently solid character. "The only possible explanation," says the report, "is that Mrs. Duncan had previously secreted about her person a rubber glove which was used for the exhibition of the third hand."

The Committee record that Mr. Duncan, husband of the Medium, was always present at the sittings, but that he never approached the cabinet, and remained at the back of the sitters and manipulated the gramophone at least nine feet from the Medium's chair. On the morning of the last sitting, Friday, June 12, Mr. Duncan asked if he could interview the Research Committee, and, after the sitting, he made a statement to the effect that he had come to the conclusion that the "ectoplasm" was the result of regurgitation. He added that Mrs. Duncan was in the habit of "losing her will" for a time about three hours before a sitting, and said he believed that in a state

of unconsciousness, resembling that of hypnosis, Mrs. Duncan secreted things in or about her person and that she could retain these things in her stomach and eat and digest food.

"At this interview," says the report, "Mr. Duncan anticipated the discoveries of the Committee . . . and to sum up, Mr. Duncan at all times tried to save his own face at the expense of his wife's reputation."

When the sittings were terminated, the Committee went beyond their legal obligations and at a cost exceeding £40 returned the Duncan family and their furniture to Edinburgh.

It should be observed that at the time of the publication of the first abridged report, no phenomena were recorded which there was any justification at that time for assuming to be other than supernormal, having regard to the possibilities in such states as hypnosis and somnambulism.

At the time of the publication of the second abridged report (May 16th) the Committee were less united in their assent to the possibility of the *whole* of the manifestations being capable of supernormal interpretation, although nothing had occurred *upon which a definite accusation of deception* (conscious or unconscious) could be based.

No paid sittings were held after the Committee agreed upon the final report.

ON THE BORDER LINE.

The first incident to convince the writer that there was something definite in the idea that the border line between the seen and the unseen could be broken, was the following: A newly-commissioned R.N. ship had foundered the third night after leaving harbour, all but three were lost; the news arrived in the afternoon following. That evening the writer, being then in medical practice, received a message to see one of the bereaved mothers suffering from general collapse. She stated she awoke in the night in a great fright, she saw her son run past the bottom of her bed in his oilskins, and they were dripping wet. His rating would call him on to the bridge in emergency.

The writer, being moorland born and "heather-bred," with a very long line of blue-water ancestors, easily felt the impress of the African forest life during several years residence after this incident. Perhaps this accounts for the certain belief that the unseen is the real in the end, that there are many things the finite human mind has to accept, but which it is impossible to explain.

This probably accounts for "correspondences" widening out in the years following, instead of closing in as happens to the majority. Following this time, and after a year at sea, the writer had an industrial practice in London. After a few years this was noted: If a waiting spell came in the evening work, that is, the mind was for the time receptive, this or that person would come into memory; followed by their coming in. On one occasion where it was most urgent to get away from the house, it was left with the remark: "One of F.'s girls will probably stop me, just because it is urgent to go." Just round the corner a girl well known as a patient was met coming from the factory with a badly-injured hand. Her mind had been worried as to whether the doctor would be out or not.

Later on another unusual feature was noticed. As the writer sat at his consulting-room table the patient sat on his left hand facing him, about three feet away; the incident only occurred when the right leg was crossed over the left, bringing the doctor's right foot nearest to the patient. As instructions were being given it felt as if there was a bombardment of the ankle and neighbourhood by minute particles; these patients were nearly always girls and young women who had been known for some years, rarely married women. There was once a marked exception. A woman nearly sixty, suffering from premature old-age breakdown, came in one evening in great mental distress, her husband has just been admitted to hospital. Whilst talking to her one of the most marked cases of bombardment was experienced, the sensation lasted for some hours. She went home,

and within an hour was seen for a complete mental breakdown into delusional insanity.

Sometimes with a man, always of the stolid country type, there was a sensation which signified, as in the other case, that they were going to do as advised (a surrender of will), but it was as if energy was leaving the adviser on this occasion, not that he was the recipient of impulse.

In recent years a further development of this human magnetism has taken place. It may be in a state of mental and physical placidity, as sitting in a tram, facing another person, always of the opposite sex, right foot advanced a little, nothing intervening between the other's right foot. The same bombardment may commence, even lasting after one or other leaves the tram. Such has also occurred under the same conditions at public meetings, the minds presumably being both in same receptive state. Once it was at a committee meeting, the other member being some twelve feet away, but nothing between. The community of thought was that the writer was thinking how completely recovered in health this patient was to a year ago, a fact that was well recognised by her. In another case a neighbour sent in a written message early one morning when an emergency occurred in the illness of her husband, his doctor not being available. The information wanted was sent and acted on. On calling two hours after to leave a message for the other doctor, the lady only saw the writer on the doorstep, but her gratitude was so profuse, that this bombardment feeling lasted for some hours.

The points that need commenting on appear to be these: The feeling never occurs in the naked skin of the hands or face where the action of magnetic oscillations might be presupposed to be strongest. Probably because those regions are intensely under the influence of mind, therefore especially subject to the inhibitions of civilisation. The ankles are the part least covered with clothing, not that such materials greatly hinder the oscillatory action of ether during human magnetic activity. There is most likely a deeper reason, the following may show why:—

Some years ago the writer read an interesting resumé of experiments by a medical woman, both her name and that of the article is forgotten. The electrical state of the human body had been studied, and these conclusion arrived at: That the two halves of the body gave opposite reactions. But in the case of men the result was opposite to that in women. If in the former the right half was plus, the left then was minus; in the case of women the left was plus and the right minus. (The writer believes this was the finding, not the reverse.) If so this explains why the two right feet must approximate, the result otherwise would be nothing or repulsive. Both parties must also believe in skin hygiene as necessary for health.

In November, 1914, the writer's eldest son was on the North Sea patrol. One duty was to go off to neutral ships in the night no matter what the weather. One morning his mother on waking said: "I have had a most unhappy night, I was dreaming ever so long that I saw G.'s face in the water, and I was trying to get to him." Some six months after, when home on leave it slipped out quite inadvertently that in that month he had gone off in a storm, the boat capsized (he had a life belt on of course), but he was in the water and the dark for an hour before the searchlights picked him up. The mother's thoughts before sleeping were always of the absent sons; their first thought on emergency as above would be to carry on for her sake.

The Battle of Jutland (or Horn Reef), was fought on May 31st, 1916. The writer came home from his barracks that evening about six p.m., summer time, there was only another person in the house for some hours. Soon after seven he sat down to read quietly, the chair faced the south-east. About 7.30, everything being quiet, a voice was heard coming from the left-hand side of the room, there was only one word,— "— father." At once came the mental question, which of the three boys' voice was that? The decision was, either the eldest or youngest, their voices being alike. Also it was noted that the word was prolonged, and trailed away into silence. At 6.30 Admiralty time (7.30 summer time), the "Invincible" sank, she is reported to have broken in half amidships, that would be about starboard turret B, the station of the officer in question. On his first going to sea he had been told that in times of great emergency and danger there was always one prayer applicable, "Our Father." The guns' crew would probably be crushed to death as everything broke loose, hence the trailing intonation.

After that, there were two minor experiences, incapable of verification as to time, but they were correct in the happening. One night when aboard on a tropical Field Force, the writer saw his son-in-law then in France go over into No-man's Land; the younger man had been, while waiting, wondering what the former was doing. As he was home from the tropics, also his mind must often, in mid winter nights as then, have gone over to those who were under more comfortable conditions. Also, the younger son was seen one bleak winter night in France to leave his trench and proceed into the open to report to the second line; he was saying: "I cannot go on much longer, I shall have to report sick." A very acute illness followed this incident.

Several years after this there was another special experience. It was in a January when on board a ship in Constantinople harbour for some months. One Monday morning the writer awoke after a spell of very troubled dreams (this had happened for two or three mornings before), saying to himself: "It should

have been requiescat, not requiescabit." In the dream a voice had been heard saying, "Requiescabit in pace." Three days after a wireless was received saying that the youngest daughter, the child with whom there had been the greatest unity in feeling, had been summoned to the fuller life after a short and unexpected illness. Her health had never been the best since the War, during which time her hospital work had been onerous.

Letters received gave the time of decease, and making the longitude allowance, the times were correct. When the mother asked if she were really gone, "the doctor answered me in a language I did not understand." The patient, especially in the early morning spells of distress, had kept reiterating she wished her father had been with her. On the first evening after the news came through, the writer was sitting alone, at one moment very near to great distress for the time. A stabilizing voice came from just behind, in the old familiar and decisive tones, "Now, Daddy, don't."

The following evening just at dusk, when alone on the upper deck (in the open), there came up to my mind the age-long question: "Is it well with the child."

Two of the most revered designations the Mahomedans give to the Final Wisdom are: "Allah, the All-Merciful and Compassionate." This answer was given, the writer was standing some fifteen feet from the starboard bulwarks where they join the forward bulwarks which cross the ship on that deck. A form, ethereal but definite, appeared some feet overboard, gaining coherency as it slowly swung inwards; the form passed through the lateral bulwarks, and drifted forward and disappeared from sight, passing through the other obstructions. There was only definite materialization of the upper half of the body, but the answer was complete. It was the face as when last seen, framed in loose hair as when saying good-night for years past; the expression was as when a little child stands awestruck in the doorway of splendid entertainment room; it was one of happy solemn wonderment. It was well with the child, Allah Akbar!

G. H. R.

NOTES BY THE WAY.

Mr. Bligh Bond, in his Editorial Notes to *Psychic Research* of August last, says:—

“Reliance upon divination has become a habit among an increasing section of society; and the cult of the fortune-teller, though disguised by certain cloaks of “scientific” pretension, has spread beyond all precedent. It is a veritable disease in the body politic, and whilst it exists and flourishes unchecked, it is a public menace. To such an extent has it grown that even the radio has been used for the dissemination of astrological and other items of a kindred nature.

The same abuse of Spiritualism wrecked the cause sixty years ago in America. Mr. Gaston B. Means, criminal investigator of the U.S.A. has published a book *The Strange Death of President Harding*, in which he recounts the reliance of Mrs. Harding on the revelations of a New York “medium” in affairs of State, and the wholesale corruption which resulted in the “suicide” of eight highly-placed members of the U.S.A. Government in that Administration, whose names he gives.

This abuse is not unknown here in the lower grades of the movement. The reason is not far to seek—it is the constant desire of selfish humanity to pervert gifts that should be used for the spiritualisation of humanity, to the base and often dishonest service of “spotting winners” at the races and prices in the stock market whereby to defraud their neighbours.

* * * * *

It is with the greatest pleasure that we observe that the Institut Metapsychique International has opened, through the *Revue Metapsychique* of July-August, 1931, an enquiry into Water-dowsing.

Professor Sir William Barrett anticipated that such an enquiry would be the means of great advances in psychical research. The articles by various “dowsers” of proved practical ability, show how very widely they differ in their sensations, in their theories, and, in some cases, notably that of Dr. Jules Regnault, in the elaborate appliances used to bring the phenomena within the range of scientific analysis.

The articles are well worthy of close attention.

It has always been inexplicable to us that none of the societies for psychical research has till now touched on this concrete and invariable phenomenon. It should be remembered that the rod does not move only for water, but also for metals, oil and coal, and even for empty spaces *when these are being sought for*. There are also cases on record where criminals have been identified by this means.

* * * * *

We much regret to see such a phrase in Mr. Murphy's review of the Transactions of the Fourth International Congress for Psychical Research as the following (p. 100. Proc. for July, 1931):—

"Disagreeable facts about the Schneider brothers have been getting more and more plentiful, and by 1927 the Valiantine and Margery cases had gone their way into that limbo to which the repeatedly exposed medium is assigned, since no more torrid region is available."

The implication that not only Dr. and Mrs. Crandon, but also Mr. Button, Dr. Tillyard, Dr. Richardson, Mr. Dudley and Captain Fife, the finger-print expert (to name no others) are parties to a prolonged fraud, which could not be carried out without their collusion, is altogether unworthy of the past reputation of the S.P.R., and will be felt as a blot on British honesty and good taste. It can scarcely fail to have repercussions on the relations between the British and the American S.P.R.

* * * * *

Sunday, October 12th, 1930, at 1.30 p.m., I was sitting at my solitary dining-table having a light meal and reading with emotion the account of Saturday's funeral of the sufferers in the R101 disaster. The poacher's story of the downfall interested me, and I was reading it for the second time when a sudden over-powering psychic force bent me double over the table. The room seemed to be full of groans, and a strong voice in the room repeated again and again: "It was set on fire from inside! It was set on fire from inside! Oh, God! it was set on fire from inside! My God!—(they did not want her to live. The Mighty God saved." That was all.) I could not move; I was bent over the table until the Influence passed. I am only a Medium, and I relate what happened. We talk with the Unseen and at such emotional times the Unseen overpowers us. Use the communication how you will. I myself am unknown.

MAY STANLEY-SHUTE.

* * * * *

The Spectator of March 21st had a letter under the signature of Miss H. A. Dallas concerning the late Mr. Otto von Bourg, who in trance described an elderly gentleman whom Miss Dallas recognised as a relation who had assisted her to draw up her will. Asked whether the communicator suggested an alteration in the will, the answer came, "No, the basis of it is all right; but there is something *incorrect*." Miss Dallas goes on to say: "After this interview I wrote to my solicitor to send me my will, which I had not looked at for some time, and as I could detect no error, I forwarded it to a legal friend, a retired judge, and asked him if he could find any error in it. He replied:

"The will as drawn appears to me to contain a bad blunder, which would defeat your intentions to some extent." He added that it was of a technical kind which I could not have discovered. My guardian had been my adviser in money matters in my youth, and it seemed to me very characteristic of him that, if he discovered after his death that he had blundered over the drafting of my will, he should try to correct the error.

* * * * *

Dying is really not such a terrifying experience. It is quite easy, quite simple in fact. Birth, I imagine, is far more awful. I speak as one who has died and come back, and who found Death one of the easiest things in life—but not the returning. That was difficult and full of fear.

So says Mr. Leslie G. Scott in the March issue of *Psychic Research*.

The will to live had left me, and so I died. I had been ill for some time, but not seriously so. I was in a run-down condition, aggravated by the tropical climate in which I was then living. Ceylon, in spite of its garden-like beauty, is not a healthy place in which to make a long stay.

I was in bed, a large old-fashioned bed, in which I seemed lost. A friend was sitting beside me. I lay there quietly thinking and feeling more at peace than I had felt for some time. Suddenly my whole life began to unroll before me and I saw the purpose of it. All bitterness was wiped out, for I knew the meaning of every event and I saw its place in the pattern. I seemed to view it all impersonally, but yet with intense interest, and, although much that was crystal clear to me then has again become somewhat veiled in shadow, I have never forgotten or lost the sense of essential justice and rightness of things.

Mr. Scott then tells of the doctor's visit and his attempts to revive the patient by a hypodermic injection. He then continues:

Meanwhile my consciousness was growing more and more acute. It seemed to have expanded beyond the limits of my physical brain. I was aware of things that I had never contacted. My vision also was extended so that I could see what was going on behind my back, in the next room, even in distant places!

The doctor bandaged my legs very tightly and propped them up so that they were almost vertical. This was to send the blood to the heart, I suppose. I had no physical sensations at all, and realised that I was becoming less and less connected with my body. My friend, overcome by her emotions, had left the room.

I knew that the time was very short and I wondered if I should close my eyes or leave them open. I thought that it would be less gruesome for those around me if they were closed, and so I tried to shut them—but found that I could not. I

no longer had any control over my body. I was dead. Yet I could think, hear and see more vividly than ever before. . . .

It was then that I experienced fear and suffering for the first time. It was a suffering that was not physical and yet it was indescribably painful. The effort to return to my body was accompanied by an almost unimaginable sensation of horror and terror. I had left without the slightest struggle. I returned by an almost superhuman effort of will.

Now that I am well and contented, this existence seems pleasant and my physical body no great hardship. In fact I have no desire to leave it at all, and any former distaste for life now seems strange to me. At the same time I can vividly remember my former thoughts and sensations, and life has taken on an entirely different aspect because of them.

I know now that there is no death. I know that life continues in different states of consciousness—or vibration—and that these states are necessary for the full development of that thing in us which is a conscious part of that life.

I know that there is an underlying unity in all things, and that there is only one power of which everything is a manifestation. Therefore I know that the great is like the small, and that if we would completely understand the tiniest shell on the sea shore we could comprehend the universe.

I know that there is a plan and a law that works with mathematical precision. What we sow, we shall reap—if not now, later since we are living in infinity. I know that every cause has its effect, and that perfect justice rules.

* * * * *

Beginning with April 18th *Light* gives an exceedingly interesting account of the "direct-voice" sittings, with communications from a young Scottish sub-editor. The Editor of *Light* states that the writer is well known to him, and that all names and details authenticating the account have been furnished. The account of the questions by and answers to three University professors in the issue of April 25th is especially interesting. It agrees closely with much that has been told to the present writer through a medium in his own family.

* * * * *

The letter subjoined seems of sufficient interest to be reproduced. We take it from *Light* of May 2nd:—

Sir,—Mr. G. H. Lethem's article, under the above title in your issue of 11th inst., refers to the case of the two Australian youths who were drowned in a yachting disaster. One purported to communicate through a Medium stating that his brother's body had been mutilated by a shark. Mr. Lethem remarks that this "was something that nobody on earth had ever known." He does not allow for the mentality of that kind of psychical

researcher who would prefer to believe that it was a case of telepathy from that shark!

However, a case reported in *Light* of May 26th, 1928, seems to eliminate even the possibility of telepathy from a shark. It runs as follows:—

. . . Mrs. Dowden was the means of obtaining an important fact that nobody living knew, and it was subsequently verified. This case was connected with a legal dispute, so an assumed name must be given.

About a hundred years ago a man died whom I will call Arthur Graham, but the year of his death was not known, nor his burial-place. The whole law case hinged on the date of his death. It was essential that his tomb should be found. In this instance also the police failed to trace it.

One interested in the matter came to Mrs. Dowden with a letter that had been written about a hundred years previously by a woman related to Arthur Graham. The writer of the letter purported to communicate through Mrs. Dowden, and stated that the tomb of Arthur Graham was in a churchyard that had no church standing in it, in a certain district in London, the name of which was given. Mrs. Dowden was not acquainted with this part of London. The sitter doubted this information, but went in search of the grave as directed, and found that the information given was correct. He discovered the tomb of Arthur Graham, exactly as described in the sitting, and the information was used in the law case, though its source could not be revealed.

(Miss) E. B. GIBBES.

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Mr. George Henderson Lethem has taken up the editorship of *Light* from the 20th of April. Mr. Gow writes as under:—

Mr. Lethem's advent to the Editorship of *Light* was an event of much interest not only to psychical but in journalistic circles, where he is especially well known. He was at one time Editor of the *Daily Record* of Glasgow, and from 1912 to 1916, editor of the *Leeds Mercury*. At the time he accepted the editorship of *Light* he was on the staff of the *Yorkshire Post*.

He had for many years been interested in Spiritualism and Psychical Research, and was well-known as a speaker in these subjects in the Midlands and the North. He has not only a close acquaintance with the practical side of psychic investigation, but has made himself well acquainted with the philosophical side of the matter, and has spoken at the meetings of various psychic societies in Scotland and the Midlands.

A seasoned Pressman and publicist, he had arrived at firm conclusions regarding the importance of Spiritualism as a movement with far-reaching effects on the life and thought of the present day. He is therefore not to be regarded as in any way

a novice, although he is naturally not very familiar with London. But those who know him, and he numbers many notable journalists as well as spiritualists among his friends, are confident that he will give a good account of himself as time goes on. He is a man of fine qualities of mind and heart—matching high character with great abilities as a thinker and writer. When he is as well-known in Spiritualism as he is in journalism, his merits will have a wide recognition indeed. D. G.

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RELIGIOUS BOOK WEEK.

The Archbishop of York, Dr. William Temple, has consented, along with Dr. Charles Brown, Moderator of the Federal Council of the Free Churches, to become President of a National Religious Book Week, which is to be held from October 11th to 17th. The object of this Week is to promote the reading of religious books. A representative committee of leaders of the churches has been formed under the auspices of the National Book Council.

The Week is the first event of its kind in this country, and the experiment will be watched with interest in religious and literary circles.

We sincerely hope that a sane and philosophical Spiritualism will be adequately represented. Such books as *The Faith and Practice of the Quakers*, by Dr. Rufus M. Jones, D.D., LL.D., would be valuable.

* * * * *

Time is often confused with its units of measurement. When a spirit, perhaps one of our own friends, tells us "We have no Time here," that spirit is speaking colloquially. They mean that none of our disabilities attach to them; there is no hurry. We measure time by the movements of the earth, and these disappear. Where there is Evolution there is of necessity Time; and when pressed for more exactitude, our friends tell us that with them Time is measured by Change. For that reason a man who passes over with fixed ideas may remain in that case for what may seem to us ages, but he is not conscious of that lapse of time as long as he remains unchanged. The matter is really very simple.

* * * * *

Mr. Searle, in a letter to *John o' London's Weekly*, tells us that as a child he had visions of his father, a soldier in France during the War, of which his father, on his return, testified to the accuracy. When the writer later on visited France in company with the British Legion Pilgrims he recognised the places seen in vision twelve years before. This may explain

some cases of the *déjà vu* which are discussed by those who do not know, or have had no recollection of, similar excursions.

* * * * *

Mr. P. H. Harper, Hon. Secretary, Victoria Psychic Research Society, writes to tell me that the number of the record of Mrs. Meurig Morris' trance address is Columbia D.X. 265. He also notes that on the termination of the Invocation the needle has to be gently pushed into the groove for playing the beginning of the Address. Our readers may be grateful for the information.

* * * * *

Dr. T. Glen Hamilton, of Winnipeg, addressed meetings of the American Society for Psychical Research at New York, Dartmouth University, Hanover, N.H., also meetings at Teachers' College, Columbia University, New York, and at Fort Wayne, Indiana, in December. In Winnipeg he has recently spoken before the Professional and Business Women's Club and the Schoolmasters' Club. The Toronto Academy of Medicine has invited him to give an address on Psychic Phenomena at the regular meeting of the Academy.

* * * * *

The reception on July 1st to Mrs. Lydy at Queen's Gate Hall, Harrington Road, was well attended, and much pleasure was felt when Mrs. Lydy expressed her hope to pay us a visit next year.

If some disappointment was felt on June 9th at the meeting at Queen's Hall, Langham Place, we were more than rewarded by the success on this occasion. With one or two exceptions, such as that of a gentleman whose son conversed with him in Spanish, the success of results was hampered by adverse conditions and to interruptions caused by sceptical conversations aloud, while spirit-voices were coming through.

After the adjournment for supper, it was suggested that the medium should be protected by a half-circle of persons present who also had faculties of the same kind. This was done, the half-circle occupying the front seats before the medium. Every communication was then recognised, and much evidential matter was given, notably a spirit Mary Ann Collins, who alleged that she had been present all the evening, was at last claimed by Mdlle. Jacqueline as her old governess, who used to give her advice and encouragement, and showed cognisance of Mdlle. Jacqueline's movements. Two members of Jewish birth had clear and long communications with departed relatives in Russian and Yiddish, giving names and showing knowledge of events since their decease. A lady also was astonished to receive a message from an old nurse who had been trying to get through

all the evening. This woman had passed over only a fortnight before as an unbeliever. A short time before her decease she had been told that "there is no death," and was glad to be able to say that this is true. She gave a pet name as proof of identity.

A medium expressed her surprise at anything coming through under the very adverse conditions caused by the moving of chairs, opening of doors and conversations, often sceptical, while the voices were actually being heard in the trumpet. When will people understand that the only correct procedure is to remain perfectly passive during an experiment, reserving criticism till it is over?

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Miss H. A. Dallas desires us to notify that "Comrades on the Homeward Way" is now available at the reduced price of five shillings. We hope that this reduction will induce many to buy this excellent book.

BOOK REVIEWS.

"WITCHES STILL LIVE."

By Theda Kenyon. Rider & Co. 12s 6d.

In a world where people throw salt over their left shoulder and are unwilling to sit down thirteen at table; in a world where people entrust their health to a general practitioner with no more than a rudimentary knowledge of the ailments which he is called upon to treat, and without the time to keep even that smattering of knowledge up to date; in such a world it would be folly to suppose that witchcraft could have disappeared.

But witches still live with a vitality that is rather surprising. And after reading Miss Kenyon's book a feeling of horror at their universal survival tends to overcome that earlier feeling of tolerant contempt. By reason of the colour of our skins we are considered witches by the Black Jews of the African Bush. And by dint of actions that are almost instinctive to some of us we contrive to perpetuate the evidences of and the belief in witchcraft among our own countrymen. The point that this book drives home most clearly is that we should scrutinize unmercifully every irrational lapse, every yielding, however slight, to superstition. One human being who insists on uncrossing knives in Kensington helps to keep alive the spirit that will cause another to be branded as a witch in Cumberland.

It is an open question whether Miss Theda Kenyon's book would not have gained from a rather less graphic style. Her avowed method of describing vivid episodes loses some of its force by reason of the fact that the episodes occur so thick and fast. If she had confined herself to the dry bones of the subject her book might have been less easily readable. But with her undoubted knowledge it would probably have been of greater value.

J. D. E.

"ASTROLOGY. YOUR PLACE AMONG THE STARS."

By Evangeline Adams. Messrs. Putman. 16s net.

Astrology, which deals with investigations on the planetary influences playing upon the earth at the moment of the birth of an individual, is too often brushed aside lightly as of no account and but a device of charlatans to wheedle money out of a gullible public. This undesirable aspect may occur, but it should not blind serious students in the byways and highways of nature to the fact, that in some of the greatest civilizations learned scholars have courted the study of the influence of the stars upon human life as one of the most valuable for guidance on individual and national affairs, and among Eastern races to-day it has an honoured place. In the West it receives to-day devoted study and recognition from many who are not willing to expose themselves to the jeers of those who, in ignorance, deride "star-gazing." Science, at the moment, is occupied with the study of the radiations of bodies occupying the vast space of the Universe, and claims even to check such influences. If actual, such radiations must insensibly effect all life and growth on this planet.

Extant works on astrology would fill a great library, and the above volume, by a well-known New York exponent, is only one of the many recent publications which would almost indicate that the study is on the increase. Many students of psychic facts have proceeded to study other hidden forces in the Universe, and claim to have found in astrology assistance and guidance in the understanding of events and developments in their own lives and in others. Mr. C. C. Massey, an early psychical researcher and a brilliant student, is only one among many in our ranks who have espoused the subject, and Dr. Richard Garnett, late of the

British Museum, was a well-known student outside our borders. Miss Adams is a professional astrologer, but she is also a careful student, and in a long experience has become convinced of the human value of the study. It is easy ever to lose one's way in earthly life, and those who would embark on these further matters must have clear heads and a sincere purpose and be willing to accept guidance from older students. The book is not for beginners, and such are referred to other authors.

TALKS WITH SPIRIT FRIENDS, BENCH AND BAR.

Watkins. 7s. 6d. Anon.

This is a book of the conversations of over 200 discarnate friends, of whom 87 are lawyers who speak at length: the remainder are brief utterances by men of the Services and ordinary walks of life. All give their proper names, and there are Forewords by Lord Brampton, Sir Frank Lockwood, Mr. Justice Kennedy, by seven other legal luminaries, and by the wife of the sitter, "but for whose passing these communications would not have been made." There is a Publisher's Note to the effect that in order to disarm criticism that the book is a commercial venture, the Recorder surrenders all benefit from its publication. A very able and sincere introduction contains these words:—

"During the past five years no less than nine of the Sitter's personal friends—three doctors, one musician, two ladies, one commander in the mercantile marine, and two consulting engineers—have manifested to him at these private sittings, giving quite accurately the most minute and intimate details of their association with him—facts not known to anyone else—yet they are all incarnates."

The Recorder adds: "Other investigators have had similar experiences, so that these are not by any means exceptional cases."—That is a point which it is highly desirable to clear up.

Most of these communicators reflect dispositions so ordinary as to be quite a shock. They say just what they might say here, and one is rather "put off" by "Dear old Lockwood," "Dear old Bramwell," etc., etc. Even the dog is "Dear old Quex." They are interested in politics (mostly anti-Socialist), in games, and even racing, just as here. Some even speak of going shooting, an amusement which seemingly causes no death!

"Marshall Hall" says: "I have found God's love and providence vindicated, the promises and all. The wonderful accounts that have from time to time been transmitted to earth describing the beauty, the grandeur . . . are more than realised . . . and I have found great comfort and serenity of mind . . ."

"Lord Brampton" remarks: "People now are quite tired of the shibboleths of ecclesiastical mummary, and seeking for the real facts of life after death, and are eagerly pursuing books and pamphlets dealing with this vital subject. I am sure it will be useful, and I hope to be able to add a little more to it, I mean in preface."

These Forewords are well worth serious thought. They agree with the communications of my own friend in the Unseen. Lockwood, for instance, says: "The beauty of the teachings of the Divine Master is entirely alienated from the truth in what passes as religion in the world." They contrast sharply with the light tone of the conversations between friends which compose the bulk of the book.

There is a great lack of precisely this kind of serious messages. Physical phenomena have been given in plenty, and though they arrest the attention of the few and the wonder of the many, they do not subserve any particular end, coming, as A. R. Wallace assured me, "from the lowest type of entity." One trait that all insist on is that those who have lived in conscious wrong-doing and have preyed on their fellows, condemn themselves, by their character, to an extraordinarily unhappy future which lasts, irrespective of time, till the divine spirit in them can modify their conscious minds.

The book is one which, from its very simplicity, deserves close study by all who wish to understand the future life. It should be compared with "The Result of an Experiment," published in 1909, which gave a great variety of lives from all levels of society. Both agree in the main, but there are some distinct divergences.

S. DE B.

How KNOW?

(An Attempt to Ascertain the Facts of Spiritual Science.)

By Walter H. Scott. The C. W. Daniel Co.

This book we cannot recommend. It has many errors, notably in the treatment of Scriptural matters. The author, in saying, "Surely it is better to take the records of three witnesses who agree to some extent than one who, on the whole, presents the Lord in a different light," seems to ignore the well ascertained fact that the Synoptical Gospels are all admittedly expansions of St. Mark, or of some common original. A writer who quotes from "John Bull" (p. 130) and from "Moore's Journal" (p. 147) loses all claim to be considered a reliable guide.

GLIMPSES INTO INFINITY, as Seen by Frank Hives.

(Written down by Gascoigne Lumley.)

John Lane, The Bodley Head, Limited. 7s. 6d.

The writer observes (p. 8): "I have never attended a spiritualistic seance, nor have I read many books on the subject. But of the few I have read the one that impressed me most was 'A Subaltern in Spiritland.'" This, however, does not mean that his own experiences are valueless. The book is a collection of weird adventures of a super-normal nature in Australia and South Africa. They are described well and vividly. The book is interesting and well worth Mrs. de Crespigny's Foreword.

ELIZABETH.

(Being the record of conversations between a wife in the Spirit-world and her husband on earth.)

Rider & Co. 2s. net.

This is a simple little book describing conversations between the two through a medium, and also giving some detailed experiments with Mr. Wm. Hope, of Crewe. There is no "scientific" evidence, but the whole book illustrates the dictum that those who go to mediums in a trustful spirit and moved by love to one who is lost to them, will soon get plenty of evidence of the reality of spirit-life.

The warnings of troubles to come on the world by war (which is said to be impending) must remain unnoticed here, for it is quite possible that they arise from a partial and limited view by the spirit, the medium, or both. It may be, as was the case with the Hebrews, that only extreme national misfortune will awaken the masses; but there are already many that are awake.

IN DEFENCE OF MAGIC.

(By Catharine Cook Smith. Rider & Co. 5s.)

"Magic" is a single word for truth that is reached by methods which have nothing to do with reason. This may be illustrated by a statement from "Christian Science": "'Scarlet fever is an error' is not a logical statement; it is a spell intended to induce an emotional mood which may help the sufferer." The 156 pages of text in this book touch on Primitive

rites, Mediæval Magic, Hindu Ritual, The Vedanta and Raja Yoga, Psycho-analysis, Behaviourism, Einstein, and the Ultimate Symbol, with much else besides. The treatment is necessarily superficial, though perhaps the classification of all these as magical may be correct in some cases.

FROM SADNESS TO JOY.

(By Mary Pryor.) Hunter & Longhurst, 9 Paternoster Row, E.C.4. 2s.

This little book is an account of personal comfort to a bereaved wife by the mediumship of Mrs. Clifton Allen, of 9, Elm Park Mansions, Chelsea. It is not written for the critic, the scholar or the theologian, but is a simple record for the great army of the broken-hearted.

It carries the great lesson which we all need to learn, and ends with these words:—

"I am precisely the same man I was. . . . I am intensely alive, as you will be when your time on earth is over and you pass over, for There is no Death."

TWO WORLDS ARE OURS.

(By W. S. Montgomery Smith.) Rider & Co. 4s. 6d.

An immensely practical little book. One of those which show that Spiritualism is, or ought to be, an active principle in daily life. Perhaps the most effective thing in it is "the bewilderment which many, perhaps most, of those who pass over must experience in their new surroundings, when they find their secret thoughts laid bare for all to perceive." (p. 81.) This theme has been treated exhaustively, and indeed if we realised this *fact*, which has been explained by "Henri Poincaré" (see January issue of this Review, p. 257) in a manner which shows its credibility. It is corroborated in scores of messages from the Beyond, given at different times, in different countries, and under conditions which preclude borrowed ideas. If it were realised it would go far to dispel the notion (impossible of realisation) that we can start a new civilisation by wiping out all that has already been done.

SPIRITUALISM IN THE LIGHT OF OCCULT SCIENCE.

(By Dion Fortune.) Rider. 3s. 6d.

A work by Dion Fortune deserves respectful attention. We confess, however, to some hesitation as to what "Occultism" really means. That behind phenomena there is a directing Energy, and that this energy is in turn directed by Mind; that this Mind in Nature is infinitely beyond Man, and unknown to him except by its works, is a commonplace of philosophy. But to acknowledge this does not make a man an occultist.

In Mme. Blavatsky's *Secret Doctrine*, which, starting from the Book of Dzan, postulates or explains the symbology of Chinese, Egyptian, Hebrew, and Christian religions, the seven orders of purely divine spirits, which will rest in the bosom of Parabrahman for 311,040 millions of years (p. 134), we have the occult teaching which rests on mere authority. Here, too, are the "rounds" of human races, the sevenfold principles of the individual man, and many another mystery fully explained. This, with its arithmetical concept of the Day of Brahma—4,320 millions of years (p. 655)—is a scheme of occultism of which traces can be found in the Sephiroth of the Kabala, and indeed, more or less everywhere in the writings of remote antiquity.

Is this, then, the occultism which sheds its light on Spiritualism? Dion Fortune sums up the position by saying (p. 13):—

“A unit which forms the root-substance out of which a plane of existence is developed, and it belongs, not to that plane itself, but to the plane above, relatively less dense, relatively more dynamic. This fact is the key to the whole problem.”

That this is true as regards Matter derived from the hypothetical Ether we do not doubt, but has this any practical bearing on conduct? It does not seem to have much bearing on Clairvoyance, though the author says (p. 45):—

“We are now in a position to understand the psychology of the untrained psychic; a part of his personality is dissociated for the purposes of his psychism. But whereas in the lunatic it is a part of the lower self which thus becomes separated, because it is felt to be too base for admittance to the fabric of co-ordinations which make up the soul, in the case of the psychic it is a part of the higher self which thus becomes disconnected because the rest of the personality is not sufficiently evolved to admit of its integration.”

We confess that this does not present any clear idea to our mind; but perhaps this is because the knowledge of the present writer as a practical engineer and spiritualist does not go very far in occultism.

S. DE B.

CLAIRVOYANCE AND THOUGHTOGRAPHY :

An Exhaustive Study. By T. Fukurai (Doctor of Literature; Professor, Kohyassan University; President of the Physical Institute of Japan).

Rider. 21s. net.

After reading this volume one realises that, in certain respects, East and West are not so different from each other as Mr. Kipling would have us believe. Let us consider these facts. Dr. Fukurai took up a study of psychic matters in 1910, with the result that he had to run the gauntlet of ridicule and derision on the part of his scientific brethren. He published a book dealing with his investigations, in the course of which he declared his conviction that clairvoyance is a fact; this made him still more unpopular, and as a consequence of pressure brought to bear on him he was obliged to resign his position as professor at the Imperial University of Tokyo. He, and the mediums with whom he experimented, were attacked in the Press. A deliberate attempt was made by a malicious individual to frustrate one of his experiments with a Japanese medium, Madame Ikuko Nagao. A test séance was spoiled by the carelessness of one of the investigators, and this led to tears, mutual recriminations and acute discord.

How familiar all this sounds to Western ears!

Dr. Fukurai's experiments make interesting reading. Full details (and illustrations) are given, and the frankness of these may in some cases give a handle to the destructive critic. For instance, when the author discloses that in the course of one experiment, in which a rolled film was used, the film was left in a room with the medium's daughter for a short period, the critic will no doubt conclude that there was collusion between the medium and her daughter. Again, we learn that a sealed packet of P.O.P. was left in the possession of a medium, who returned it with seals intact; which also sounds darkly suspicious! Dr. Fukurai might, of course, have glided delicately over such points as these that appear to tell against his case, but he has chosen the more honest course of setting down the full details, with openness and sincerity. His book gains much by his frankness of presentation.

The Japanese mediums to whom we are here introduced are attractively human. Miss Chizuko Mifune, we learn, was a “passionate and stubborn” lady, quick to take offence, but easily mollified by a show of

kindness and sympathy. Madame Ikuko Nagao, we read, shed tears when, owing to the carelessness of a scientific investigator, a seance was spoiled, a fact that caused the little lady to think that a malicious trick was being played upon her. It seems to have been difficult to persuade some of the Japanese mediums to conform to proper test conditions; for instance, Miss Chikuko Mifune, while engaged in a psychometric experiment, preferred to turn her back on the investigator, or even to be alone.

(All this, too, sounds a familiar story to some of us.)

The experiments in thought-photography, as described by the author, are unusual, and they suggest a fruitful line of research for some of our own psychic investigators. In these cases the medium concentrated the attention upon complicated Japanese symbols with a view to their reproduction, by supernormal means, on photographic plates or films.

The results of such experiments are given fully, with abundant illustrations. Madame Nagao was the first to submit to these tests, and Dr. Fukurai refers to her as a pioneer of "thoughtography." She was attacked by the Japanese Press (another familiar touch) and to meet these attacks she was making preparations to offer decisive proofs of her psychic gifts, when she fell ill. Unhappily septic pneumonia developed, and Madame Nagao died before she could carry out her intention.

Madame Sadako Takahashi, another medium whose powers Dr. Fukurai investigated, appears to have had what some spiritualists would term a "child control." The author refers to this entry (which is described as being humorous and brisk) as a secondary personality.

One gathers that it was also referred to as a "long-nosed goblin." This little creature used to "present before the medium's eye the vision of a scroll on which ran a sentence of advice concerning the treatment of illness or the experiments in thoughtography." The medium, in trance, would apparently read from this scroll, and repeat the message aloud.

She had no memory of the message on becoming normal.

Other mediums who worked with Dr. Fukurai were Miss Tetsuko Moritake, Madame Tauneyo Mifune, Mr. Tenshin Takeuchi, Mr. Kohichi Mita, Mr. Isai Watnabe—and Mr. William Hope, of Crewe.

In his concluding chapter, Dr. Fukurai registers his conviction of the reality of the spirit.

The author may be saluted as a pioneer in Japanese psychical work, and be congratulated on his command of the English tongue. His book is unique, and the 120 illustrations which are included add greatly to its value.

W. H. C.

THE ENCHANTED BOUNDARY.

Being a Survey of Negative Reactions to Psychic Phenomena,
1820-1930.

By Walter Franklin Prince, Ph.D.

This "is an attempt to appraise on a large scale writings hostile to psychic research," and without being exactly a "bedside-book" (a phrase which might not flatter the author) it is a most readable volume. Some people will not like the book, remarks the author in the Preface, because it is not psychic research but merely *about* psychic research. But many will like it for that very reason, I think. Dr. Prince discusses psychic research in a pleasantly informal way, with occasional descriptive side-lights and humorous touches. The reader can enjoy the book without necessarily agreeing with all the author says.

Dr. Prince answers ably a large number of objections to psychic research that have been put forward during the past century. Perhaps many of these criticisms were hardly worth answering—to the intelligent reader they must appear self-evident futilities. But all readers are not discriminating, and it is sometimes well that a competent person should

answer an incompetent objector. Dr. Prince takes specimens of these hostile criticisms, much as a geologist might take up a handful of pebbles, examine them briefly one by one and shows the reader their value—or non-value. In this task he is logical, generally good-humoured and frequently amusing. (My impression is that the author thoroughly enjoyed knocking the props from beneath his opponents' critical structures—though these are for the most part rather flimsy erections to start with). He justifies his labour in criticising the critics, by remarking that “undoubtedly a multitude of intelligent men and women have been mightily impressed” by the learned sceptics who sought to refute the evidence with contemptuous snorts and superficial judgments. There is, no doubt, much truth in Dr. Prince's remark.

The second half of the volume arises from a widely-distributed questionnaire, the replies to which are given, with the author's comments. One of the questions in this document was “purposely framed to be coyly provocative.” The answers are curiously illuminating. An American Doctor of Philosophy dismissed the matter with the observation, “I have no patience with such superstitious nonsense.” Another reply said, “I despise all totally unscientific stuff of this kind founded on the silly hope of personal survival.” The answers were not all like that. A Unitarian psychologist, after some references to “the wish-wash of sentimentality” wrote again admitting that the matter submitted in the questionnaire (which dealt with a case of supernormal faculty) was “challenging, if not staggering,” and promised to “watch for a fuller report.” Here is one reply, which reveals a state of mind some of us know but too well:—

For many years I offered a substantial prize if any medium could tell how many peas or beans, dumped into a pan in an adjoining dark room, there were. Quite a few tried, some succeeded. If “spirits” can't count a handful of peas or beans in one layer on a pan, I don't believe they can do much more!

In reference to this, Dr. Prince remarks, “How prone even scientific men are to read their own prepossessions into documents which do not please them! The paper blank sent contained no reference to either “circles” or “spirits,” but Dr. A. G. assumes that these are what it chiefly concerns.

The author deals with various objections sufficiently familiar to most of the readers of *Psychic Science*—for instance, that the phenomena are attributable to pathological states, or merely coincidence. He also deals at some length with the familiar parrot-cry of the inexperienced observer faced with the report of a supernormal occurrence: “Why doesn't it happen to me?” There is occasionally a touch of pathos in such a question; for instance, Dr. F. A., a Ph.D. and Chemistry authority in a university, writes that since the death of his wife he had been perfectly confident that she would have communicated with him had this been possible. She had not done so. The author answers him thus: “If there is communication from the dead, it is probably of a telepathic order (at least for the most part); it probably implies conditions, part of which may be mental or temperamental, on the part of both the ‘agent’ and the ‘percipient.’ It might be that you yourself are not a good receiver.”

There is very much more, that I would like to quote, but space limitations make it impossible. There are eight sections and over three hundred pages, packed with cases, criticisms and comment, written in a lucid manner that makes the reader's task easy and agreeable. The volume (the price of which I cannot ascertain) has a comprehensive index. I will conclude with a quotation from the Preface:—

Facts are sacred. At least as much as any man Darwin taught us that, by his years of observing, testing and recording millions of facts, each conscientiously placed on one side of the ledger where it belonged. The many who assailed him by their prejudices, their reckless guesses, their dogmas and their fears for

the edifices of thought which the past has reared, would have done better to have bared their hands before the saintliness of his intellectual rectitude. Facts cannot be destroyed.

Although he himself did not always heed them all, three sayings by Huxley deserve to be engraved in the consciousness of every seeker after truth. On the one hand "Doubt is a beneficent demon." And on the other: "I am too much of a sceptic to deny the possibility of anything." And: "Nobody can presume to say what the order of the Universe must be." T. K.

SPIRITUALISM FOR THE ENQUIRER.

(By Ernest Hunt.) Rider & Co. 2s. 6d.

This excellent little book is a short exposition as propounded by the author in his lectures. It sets out to answer the queries—Do we survive death? Is communication possible? It is right? and so forth.

It is simply and forcibly written, and should meet the great need of a little handbook for the great bulk of people who really wish to know. It touches on no recondite problems or phenomena, and is an excellent introduction to the subject on a basis of good sense.

S. DE B.

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By Mrs. G. O. Leonard, with a Foreword by Sir Oliver Lodge.

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This book by the best known English medium should have a good sale. The story, so simply and naturally told, of the development of her mediumship should convince any open-minded person that these faculties are of normal and healthy growth, however rare they may seem to average humanity.

One of the most remarkable phases of her mediumship is given in chapters XX and XXI, An Extraordinary Adventure. It deserves very careful and thoughtful study. It is the separation of the invisible personality from the material body, which is its instrument in normal life. The invisibility of this soul, which is the etheric body and its animating mind, is the chief reason why we all have such difficulty in apprehending its real existence.

But I have often brought up the fact that ordinary matter can also become invisible while still present. Not only do salt, sugar and other soluble substances become invisible in solution, but even silver in an electric-plating bath is also invisible, though its real presence is manifest by the electric current.

All energy, even light, is in itself invisible and only manifest by its effects.

The whole book is full of examples of super-normal powers, very clearly and simply recorded. To the thoughtful reader it contains an immense mass of reliable information on the feats of mediumship, and justifies the contention that the phenomena are really and truly projections from a world of mind in which the surviving spirit of man comes into touch with those with whom it has links of affection.

S. DE B.

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INDEX TO VOLUME X.

	PAGE
ANIMISM AND SPIRITISM. Signor Bozzano. Translated by S. De Brath:	
Chapter II.	
Geo. Pelham's Case	37
Professor Hyslop on his father's grave	39
Dr. Hodgson on Samuel Cooper	41
Dr. Hyslop on his wife's death	42
Myer's sealed envelope test	44
Chapter III.	
Critical Analysis of Tendencious Phrases	143
The "Audacity" of Spiritualists	148
Podmore on faculties not acquired by evolution	145
Professor Richet's Sixth sense	146
Chapter IV.	
Metagnomy and the Spirit Hypothesis	205
Hugh Junor Browne's Case	208
NOTE ON THE PUBLICATION OF THIS BOOK	210
BOOKS RECOMMENDED FOR PSYCHIC STUDY	76
BOOK REVIEWS—	
Adams, Exangeline: Your Place among the Stars	228
Anonymous: Talks with Spirit Friends	229
Bazett, Margery, L.: The Broken Silence	165
Bailey, Alice A.: The Soul and its Mechanism	67
Beatty, Mabel: The New Gospel of God's Love	314
Bostock, John: The Neural Energy Constant	313
Bradley, H. Dennis: "... And After"	315
Carter, C. E. D.: The Astrological Aspect	161
Dahl, Judge Ludwig: We Are Here	313
Dion, Fortune: Spiritualism in the Light of Occult Science	231
Dunlop, C. A.: Practical Psychology	160
Fukurai, T.: Clairvoyance and Thoughtography	232
Findlay, J. A.: On the Edge of the Etheric	314
"Julia": Lessons from the Beyond	70
J. T. B.: "Elizabeth"	230
Hunt, Ernest: Spiritualism for the Enquirer	235
Kenyon, Theda: Witches Still Live	228
Leonard, Mrs. G. Osborne: My Life in Two Worlds	235
Livingston, Marjorie: The Harmony of the Spheres	317
Lumley, Gascoigne: Glimpses into Infinity	230
Mackenzie, J. S.: Cosmic Problems	161
Olivier, Edith: An Adventure	163
Price, Harry: Regurgitation and the Duncan Mediumship	316
Pryor, Mary: From Sadness to Joy	231

	iii
	PAGE
Prince, W. Franklin : The Enchanted Boundary	233
Reimer, John B. : Diary of a Spiritualist	70
Renselaer, F. van : The Inquisitors	160
Roback, A. A. : Personality	316
Scott, W. H. : How Know?	230
Smith, Catherine C. : In Defence of Magic	230
Smith, W. S. Montgomery : Two Worlds Are Ours	231
Sutcliffe, G. S. : The New Astronomy & Cosmic Physiology ...	67
Tyrrell, G. N. M. : Grades of Significance	69
Webling, the Rev. A. F. : Something Beyond	162
Whymant, Neville : Psychic Adventures in New York	315
de Vesme, Cesar : Primitive Man	159
CANADIAN PHOTOGRAPHS AND ANALYSIS. By Dr. Glen Hamilton...	244
COLLEGE DINNER of March 25th, 1931	51
Sir William Bragg	52
Dr. Fielding Ould	53
Mrs. McKenzie	54
Mr. Hannen Swaffer	55
Mr. W. Kelly	55
COMPLEXITY OF LIVING MATTER. By Lt.-Col. E. F. Gordon Tucker	176
Complexity of the protoplasm molecule	176
Structure of the Cell (Illustrated)	177
The Divion of the Cell	178
The Endocrine Glands	179
Vitamins	181
Mind, functioning through brain tissue	182
Note on the Invisibility of Metals in solution	183
CONFUCIUS, The Voice of. Sketch analysis of Chinese	284
DIRECT VOICE IN MR. VON REUTER'S HOME CIRCLE—	
Detail of experimentation	296
Spirit-voices cause no moisture in Trumpet	297
Apports of blue, white, and yellow beads	297
Report by Mrs. Lucie Patzay Liebermann	298
Detail of six sittings	299
Report of Dr. Count Ernst Zichy	304
Apport of cypress branch with cones	302
Summary of evidence	305
DUNCAN MEDIUMSHIP. First Report by the London Psychical	
Laboratory	46
Apparently spiritist manifestations	47
Second Report of the London Psychical Laboratory—	
Results of Analyses	212
Precautions taken	214
" Code " sewing used in stitching up her dress	214
EDITORIAL NOTES—	
April, 1931	
The Athens Congress of April 1931	1
Professor Hans Driesch and Sir Oliver Lodge	2
Mr. Carl Vett, General Secretary, on Survival	3
Mr. Bestermann on haunted houses as " exceedingly doubtful "	3

	PAGE
His desire for mechanical control or continuous observation...	3
Crookes' published mechanical records	3
Sir Oliver Lodge on The Non-recognition of Psychical Research	4
Dr. Ochorowicz and six other men of science on records ...	4
July, 1931	
Dean Inge's Anticipations of the Religion of 3000 A.D. ...	81
The Human Race in the First century A.D.	82
The Coming of Christ	83
The Development of Christianity	84
A thousand years later	85
The Religion of 3000 A.D.	85
Roman Immorality (footnote) <i>que Tacitus Ann. xv</i>	85
October, 1931	
An Unparalleled Situation in the World	165
The Russian Solution, Bolshevism	166
"The Riddle of Russia" (footnote)	167
January, 1932	
The Subtle Body, by G. R. S. Mead	240
Need for Concentration of thought	240
Matter, Energy, and Mind as constituents of the World ...	241
The Very Rev. the Dean of St. Pauls on Spiritualism ...	242
Victorian Ideas on Religion	242
Religion as the perception of Truth	243
EVOLUTION AND RE-INCARNATION. By F. H. Wood, Mus. Doc. ...	20
Evolution of spirit-entities	20
Evidence from the "Rosemary Records"	21
The struggle of the spirit in contact with Matter	22
Re-incarnation occasional not general	23
Re-incarnation and pre-natal Memory	23
FACES ON THE WALL OF CHRIST CHURCH CATHEDRAL. By Mrs.	
McKenzie	184
Similar portrait at Bath Abbey	184
Personal observation of Dean Liddell's portrait	185
Pictures by the Misses Bangs, by Admiral Usborne Moore ...	186
GOD AND THE UNIVERSE. By Sir Francis Younghusband, K.C.I.E.,	
D.Sc.	107
Number of the Stars, the necessity for Order	108
Progress in the whole Universe	110
The Meaning of Love	112
The Immanent and Transcendent God	113
HANKEY, MRS. MURIEL. Appreciation of her work	240
ILLUSTRATIONS.	
Mrs. Murphy Lydy Frontispiece, July, 1931	
Henry Bubb, Esq., J.P., Oct., 1931	
Mrs. Muriel Hankey, Jan., 1932	
Fraud by Stanislaw P.	29
"Walter" Thumb-print	102
Portrait of Dean Liddell	184

Mrs
Vist
M
INVISIB
Dr.
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C
Q
S
V
T
A
NOTI
M
M
M

	v PAGE
Mrs. Meurig Morris (portrait)	169
„ „ Four poses under control	174
Visualised Rhythm-forms. (Six diagrams by Mrs. Kirkwood).	273
Mystery of the Cell	179
INVISIBLE EXTERIORISATIONS. By Dr. E. Osty	27
Dr. Osty on Infra-red radiation	28
Controllable by sound. Note on London procedure	28
Invisible substance under direction by medium	28
Appeal for pecuniary help	29
Fraud by Stanislawa P. (photograph)	30
INVISIBLE EXTERIORISATION AND INFRA-RED RAYS. By H. E. Yerbury, M.Inst.E.E.	199
Ranges of Wave-lengths	199
Sensitiveness of Photographic plates	200
Dark radiations can produce visible light	202
INGEBORG, TRANCE PHENOMENA OF MRS.	5
Sleep trance. First stage	5
Awakened trance. Second stage	5
The phenomena, and conclusion	6
LIEUT. THE HON F. H. S. R.	25
His prognostication (Automatic writing)	26
LYDY, MRS. MURPHY. Seance of June 17th, 1931	295
LONDON PHYSICAL LABORATORY. First Report on Mrs. Duncan ...	46
Second (and final) Report—(adverse)	211
MAITLAND, EDWARD: His Life and Work. By Samuel H. Hart ...	
The New Gospel of Interpretation	274
Meeting with Anna Kingsford	275
Marriage and widowhood after one year	275
Attitude to religious dogmatics	276
Journey with Anna Kingsford to Paris	277
Publication of <i>The Perfect Way</i> , and <i>England and Islam</i>	279
Spiritual nature of religious truth implies Mysticism	280
The Soul and How it Found Me	281
Split with the Theosophical Society	282
“MARGERY” MEDIUMSHIP. By Mrs. Champion de Crespigny... ..	49
Comments on S.P.R. Proc of Feb., 1931	49
NEXT STEP (THE). By H. Austen Hall	
The brain more a recording than a receiving instrument	115
Sir A. Keith's remark on the soul as a mere name	116
One lobe only used for thinking	117
Quality and sensitiveness are in our hands	119
Sir Oliver Lodge: Reality lies in the Unseen	119
We are continuously drawing on the Unseen	119
The Infinite Mind is finding expression through us	124
All extension of life depends on the increase of our share ...	127
NOTES BY THE WAY.	
Mr. Otto van Bourg's communication to Miss Dallas	221
Mrs. Champion de Crespigny at the Fortune Theatre	64
Mrs. Cannock and her belt	63

	PAGE
Mrs. Murray Chapman in Lapland	65
Contributors to the "Appeal Fund"	66 and 158
Mr. A. B. Davies' "Urgent Manifesto"	64
Direct Voice sittings in Scotland	223
Mrs. Duncan's Mediumship	156
Electrical Anti-dolor Machine. Testimonial	62
Foundation of London Psychical Laboratory	63
Miss E. B. Gibbes on Mrs. Dowden re Arthur Graham	224
Human Survival is all that is logically proved	64
Mr. Bradley's Indictment of the S.P.R.	60
Mr. G. H. Lethem as Editor of <i>Light</i>	224
Mrs. Lydy at Queen's Gate Hall	226
Mrs. Meurig Morris' Columbia Gramophone Record	61
" " " Sunday Lectures	64
Mr. Murphy's implication against "Margery"	221
Passing of M. Jean Meyer. Obituary Notice	156
Portsmouth Police Court, Conviction of Mrs. E. Farr	61
R. 101 Disaster. Miss Stanley-Shute	221
Reliance on divination in U.S.A. Mr. Bligh Bond	220
Religious Book Week	225
Mr. Leslie G. Scott on Dying	222
S.O.S. Society	63
Mr. Searle on the "deja vu"	226
"Strange Death of President Harding"	220
Rev. C. Drayton Thomas at All Soul's Church Room	63
Time and Units of Measurement	221
Water-dowsing at the Institut Metapsychique International	220
Rev. Vale Owen. Obituary Notice	65
OBITUARY NOTICES.	
Monsieur Jean Meyer	156
The Rev. Vale Owen	65
ON THE BORDER LINE. By G. R. H.	216
The Battle of Jutland (Horn Reef)	218
OUR MEDIUMS. Sketches of College mediums	151
PHYSICS: THE OLD AND THE NEW. By the Editor	10
Matter has weight	10
The molecule and the atom	11
Chemical Table of the Common elements	12
Energy, Forms of	13
Analysis of the Atom. Forms of ions	14
Radium emits rays of ions in its natural state	15
The very newest Physics	17
"POWER" ON THE GOVERNMENT OF THE UNIVERSE. A DISCOURSE	169
God seen mainly through the souls of men	169
The functions of the "Seven Archangels"	171
Tradition to be used, not set aside	174
The Inner Government has decreed the service of Christ	175

	vii
	PAGE
"PSYCHIC SELF-DEFENCE." By Mrs. McKenzie	57
Comment on Dion Fortune's book of that name	57
Interpretation of Religion and Morality	57
Vampirism. Caution on Occult Societies	59
"PSYCHOMETRY." By Mrs. Humphrey Martin	30
Of an Etruscan patera	31
Small splinters from the <i>Mary Rose</i> battleship	32 and 34
Ballad on the same ship	33
QUEEN'S HALL MEETING of June 9th, 1931	153
Mr. Ford's exhibition of slides	153
Mrs. Murphy Lydy's demonstration in full light	155
REMARKABLE BOOK-TEST (A). By Mrs. Garrett's mediumship ...	203
"RELEASE," A poem by "Walter Stinson," on his mother's death	106
SIMULTANEOUS AUTOMATISMS. By E. B. Gibbes	128
F. W. H. Myers as the author, simultaneous with Mrs Salter ...	128
"Other Self" communicating elsewhere	129
Space different when treated in terms of Soul	130
Second Experiment, Mrs. McKenzie's letter on	138
"Other Self" explained	141
SPIRITUALISM AND THE NEW NATURALISM. By R. Dimsdale Stocker	190
Evolution: "Who really took the spring?"	192
The evolution of the human spirit	193
We must revise our conception of "the natural"	194
Passage from Sir A. Stanley Eddington	195
Why has man evolved here?	197
The era of the New Naturalism prepared by Spiritualism ...	198
SUBLIMINAL SELF (THE).	
Verbatim communication by (alleged) F. W. H. Myers ...	258
The nerves are the keys on which the inner consciousness plays	259
In the future life our surroundings are metetheric	259
The ego is the sum total of man's physical needs, the accretions	
of many generations and the Image of the inner mind ...	260
Mind desires individuation	261
Essay on Sleep and Hypnosis	262
TELEPLASM. THE MARY-M TELEPLASMS. By Dr. Glen Hamilton, M.D.	
Experiments of Sept. 29, Oct. 6, 12, and 20th, 1929	244
Preliminary Sitzings; two small masses (Plate 1)	244
Initial appearance of X-Walter	245
Sept. 29th, Prediction of Mary M-Walter	247
Destruction of his work. His message	
Four trance-entities—Mercedes-Lucy, Mary M-Spurgeon, Mary	
M-Black Hawk, and "Walter"	246
Experiment of Oct. 27th, 1929	248
"Walter's" message	249
Details of registered phenomena	250
Alleged identity of the faces Raymond Lodge and J. B. ...	252
Alleged Raymond Lodge and J. B. insist that they are surviving	256
Teleplasmic processes	254

	PAGE
TILLYARD, DR., MR. W. H. BUTTON, President Am. S.P.R. Solus	
sittings	88
Dr. Tillyard's biography	89
Notes of his sitting with "Margery"	90
Other solus sittings	98
Certificate and Letter to Sir Oliver Lodge	99
Solus sitting with President Am. S.P.R.	100
Signed Evidence	106